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SANSKRIT PROSE READER

Vol. I

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## Vol. I

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## PREFACE

This book is designed to supply the student's need for a graded prose reader in Sanskrit, such as will lighten the arduous tasks of picking up a basic vocabulary and acquiring skill in construing texts. Its extent has been determined by making a rough estimate of the vocabulary of the classical literature and continuing the selections until a substantial proportion of it seemed to have been covered. A student familiar with the vocabulary given here should be able to read any classical work, using dictionaries and commentaries, without finding the tedium of searching for meanings so great as to spoil the enjoyment. It might seem unnecessary to make a special point of the provision of prose readings as the basis of any language course for beginners, yet it is the fact that the existing Sanskrit readers known to the author give mainly texts in verse.

The meanings listed in the Vocabulary are largely selected from those given by V. S. Apte in his Practical Sanskrit-English Dictionary (Poona 1890), contextualising them for their occurrences in these selections and giving a more precise English equivalent whenever one suggested itself. A good many words and meanings not found in that dictionary have been supplied after consulting other dictionaries (Monier Williams, Böhtlingk and Roth, etc.) and certain other authorities (particularly Jacobi's notes in his introduction to his edition of the Upamitibhavaprapañcā). A number which could not be found in any work of reference have been explained by inference after studying the contexts (one might be surprised at the number and at the fact that in such a familiar text as the Kādambarī there are a good many words which have been missed by all the lexicographers; however, the dictionaries are all very old and most of the texts covered here were first printed only at more recent dates). The Pāṇinīya system of grammar is accepted as standard. It was increasingly followed by the classical writers themselves, is necessary for the understanding of most Indian commentaries and is intrinsically excellent.

The texts have been selected primarily for their literary interest. In his own practice the author has read them with students over the first three years of a four year Honours course (but with additional texts in the second and third years) for undergraduates (in Edinburgh and Toronto); with the provision of a vocabulary they will be even more useful for graduate students expected to work more independently. For the beginning we have two short extracts from the Hitopadeśa, despite reservations about their style, on account of their grammatical simplicity. The main elementary text, books II (first, because it is simpler) and I of the



Pañcatantra, follows. Though mostly prose, this contains incidental verses. A good many of the latter have been omitted here, when they were inessential for the context, together with some inessential prose passages, the latter certain subsidiary emboxed narratives in which there are very serious textual difficulties. For the text, Edgerton's Pañcatantra Reconstructed formed the basis, though it has been checked with the Tantrākhyāyikā (edited by Hertel) as the earliest extant actual recension, to ensure that the language was idiomatic. In our selections the agreement between Edgerton and Hertel is close. In a few places we have here preferred variants rejected by these critical editors and even emendations. Though it is quite possible that the original text occasionally departed from the Pāṇiniya standard, for our present purpose it seems better to proceed as if it did not.

The Ubhayābhisārikā attributed to a Vararuci and the Upamitibhavaprapaṇcā by Siddha have been used as second year texts by the author (together with the first 50 verses of the Meghasandēśa according to Vallabhadeva and Hultzs, with whom Pūrṇasarasvatī closely agrees, and two other texts). The Ubhayābhisārikā exemplifies dramatic style. In order to avoid Prakrit we are practically restricted to the bhāṇa type of drama: our choice is an early, delightful and short specimen. The text has been transliterated and corrected from Kavi's edition. Among Sanskrit novels the Upamitibhavaprapaṇcā provides reading intermediate in difficulty between the Pañcatantra (also a novel, kathā, though of the special kind called nidarśana, whilst Siddha's immensely longer work is a sakalakathā) and the most ornate style of such writers as Bāṇa. Its main narrative opens with the second book, reproduced here from Jacobi's edition. Though there is much in vocabulary and an occasional figure which reflect the most ornate style, for the purpose of the more popular sakalakathā Siddha feels permitted to be looser and lighter stylistically and to vary his exposition with an occasional string of (rather doggerel) verses. His great allegory has been undeservedly neglected by modern scholars. For the convenience of students the approximately 170 words in the first 50 verses of the Meghasandēśa not already covered have been inserted (unmarked) in the Vocabulary (not always following Hultzs, whose edition has in any case long been out of print).

The texts here reproduced conclude with the Mahāśvetā episode from the Kādambarī (from the Poona Oriental Series edition), perhaps the least difficult part of Bāṇa's novel. It has been used as a third year text, along with two plays, the Svapnavāsavadatta and Bhagavadajjukīya attributed to Bhāsa and Bodhāyana respectively. The Vocabulary printed here covers the entire Sanskrit parts of both



dramas but not the Prakrit (or chāyā). The text of the former one is readily obtainable and copies of the latter can be unearthed in some bookshops in India (as perhaps the best Indian one act comedy it deserves a new edition, whilst we may hope that our Vocabulary will hasten the day when it is made accessible to English language theatres in a translation). For our third year students the additional vocabulary (about 130 words) for a prescribed selection from Amaru's Śataka has been incorporated (verses 15-50 according to Simon, adding a few extra covering those numbered 16-50 in the easily obtainable Nirṇayasāgara edition and by hazard one or two other verses, e.g. 86 = 77, with the important variant readings).

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## I

asti Gautamāraṇye prastutayajñāḥ kaś cid brāhmaṇaḥ |  
 sa ca yajñārthaṃ grāmāntarāc chāgam upakrīya skandhe kṛtvā  
 gacchan dhūrtatrayeṇāvalokitaḥ | tatas te dhūrtā yady eṣa  
 cchāgaḥ kenāpy upāyena prāpya khādyate tadā matiprakaśo  
 bhavatīty ālocya prāntare vṛkṣatrayatale brāhmaṇasya  
 vartmany upaviśya sthitāḥ | tatraikena dhūrtena sa  
 brāhmaṇo gacchann abhihitaḥ | bho brāhmaṇa | kim iti  
 tvayā kukkuraḥ skandhenohyate |

brāhmaṇo brūte | nāyaṃ śvā | yajñacchāgo 'yam |  
 anantaraṃ punar dvitīyena krośamātrāvasthitena tad evoktam |  
 tad ākarṇya brāhmaṇas taṃ chāgaṃ bhūmau nidhāya muhur muhur  
 nirīkṣya punaḥ skandhe kṛtvā dolāyamānamatiś calitaḥ |  
 tadanantaraṃ punar gacchan sa brāhmaṇas tṛtīyena  
 dhūrtenoktaḥ | bho brāhmaṇa | kim iti kukkuraṃ skandhena  
 bhavān vahati | tad ākarṇya niścitam evāyaṃ kukkura iti  
 matvā chāgaṃ tyaktvā snātvā svagrhaṃ yayau | sa cchāgas  
 tair dhūrtair nītvā bhakṣitaḥ ||

## II

kasmiś cit tarau vāyasadaṃpatī nivasataḥ | tayas  
 cāpatyāni tarukoṭarāvasthitakṛṣṇasarpēṇa khāditāni | tataḥ  
 punar garbhavatī vāyasī brūte | svāmin | tyajyatām ayaṃ  
 taruḥ | atra yāvat kṛṣṇasarpas tāvad āvayoḥ saṃtatiḥ kadā  
 cid api na bhaviṣyati | yataḥ |



duṣṭā bhāryā śaṭhaṃ mitraṃ bhr̥tyaś cottaradāyakaḥ |  
 sasarpe ca gr̥he vāso mr̥tyur eva na saṃśayaḥ ||  
 vāyaso brūte | priye | na bhetavyam | vāraṃ vāraṃ  
 mayaitasya mahāparādhaḥ soḍhaḥ | idānīm punar na  
 kṣantavyaḥ | vāyasy āha | katham anena balavatā  
 kṛṣṇasarpeṇa sārḍhaṃ bhavān vighrahituṃ samarthaḥ | vāyaso  
 brūte | alam anayā cintayā | yataḥ |

yasya buddhir balaṃ tasya nirbuddhes tu kuto balam |  
 vane siṃho balonmattaḥ śaśakena nipātitaḥ ||  
 vāyasy āha | katham etat | vāyasaḥ kathayati | asti  
 Mandaranāmni parvate Durdānto nāma siṃhaḥ | sa ca sarvadā  
 paśūnāṃ vadhaṃ vidadhāna evāste | tataḥ sarvaiḥ paśubhir  
 melakaṃ kṛtvā sa siṃho vijñaptaḥ | deva | kim arthaṃ  
 sarvapaśuvadhaḥ kriyate | vāyam eva bhavadāhārārthaṃ  
 pratyahaṃ ekaikaṃ paśum upaḍhaukayāmaḥ | siṃhenoktam |  
 yady etad abhimataṃ bhavatām tarhi bhavatu | tataḥ prabhṛti  
 pratyahaṃ ekaikaṃ paśum upakalpitaṃ bhakṣayann āste | atha  
 kadā cit kasyāpi vṛddhaśaśakasya vāsaraḥ prāptaḥ | tataḥ so  
 'cintayat |

trāsahetor vinītas tu kriyate jīvitāśayā |  
 pañcatvaṃ ced gamiṣyāmi kiṃ siṃhānunayena me ||  
 tan mandaṃ mandam upagacchāmi | tataḥ siṃho 'pi kṣudhā  
 pīḍitaḥ kopāt tam uvāca | kutas tvaṃ vilambyāgato 'si |  
 śaśako 'bravīt | nāham aparāddhaḥ | pathi siṃhāntareṇa  
 balād dhṛtas tasyāgre punar āgamanāya śapathaṃ kṛtvā  
 svāminaṃ nivedayitum atrāgato 'smi | siṃhaḥ sakopam āha |

satvaram gatvā mām darśaya | kvāsau durātmā tiṣṭhati |  
 tataḥ śaśakas taṁ grhītvā gambhīrakūpasamīpaṁ gataḥ |  
 atrāgatya paśyatu svāmīty uktvā tasmin kūpajale tasyaiva  
 pratibimbaṁ darśitavān | tato 'sau darpādhmātas tasyopary  
 ātmānaṁ nikṣipya pañcatvaṁ gataḥ | ato 'haṁ bravīmi |  
 yasya buddhir balaṁ tasyety-ādi | vāyasī brūte | śrutaṁ  
 mayā | kartavyatām brūhi | vāyaso 'vadat | priye |  
 āsanne sarasi rājaputraḥ satatam āgatya snāti | tasmin  
 prastare tadaṅgād avatāritaṁ kanakasūtraṁ cañcvā  
 dhṛtvānīyāsmiṁ koṭare dharīṣyasi | atha  
 kanakasūtrānusaraṇapravṛttai rājapuruṣaiḥ koṭare nirūpyamāṇe  
 kṛṣṇasarpo draṣṭavyo vyāpādayitavyaś ca | atha kadā cit  
 snātuṁ praviṣṭe rājaput্রে vāyasyā tad anuṣṭhitam |  
 tathānuṣṭhite tad vṛttam | ato 'haṁ bravīmi |  
 upāyena hi tat kuryād yaṁ na śakyaṁ parākramaḥ |  
 kākyā kanakasūtreṇa kṛṣṇasarpo nipātitaḥ ||



## PAÑCATANTRAM

mitraprāptir nāma dvitīyaṃ tantram

athedam ārabhyate mitraprāptir nāma dvitīyaṃ tantram,  
yasyāyam ādyaḥ ślokaḥ:

asādhanā vittahīnā, buddhimantaḥ suhr̥ṇmatāḥ:

sādhayanty āśu kāryāṇi, kākakūrmamṛgākhuvaḥ. 1.

rājaputrā ūcuḥ: katham etat. viṣṇuśarmā kathayati:  
asti dākṣiṇātye janapade mahilāropyam nāma nagaram. tasya  
nātidūre mahān skandhaśākhopacitaḥ śālmalivṛkṣaḥ. tatra  
nānādigdeśād āgatya rātrau pakṣiṇo nivasanti. tatra ca  
laghupatanako nāma vāyasaḥ prativasati sma. sa kadā cit  
prātaḥsamaya āhārārtham uccalita ugrarūpaṃ sphuṭitakaracaraṇam  
atiparuṣaśarīraṃ jālahastaṃ salaguḍaṃ dvitīyaṃ iva kālāṃ  
pakṣibandhavyādhaṃ tadvṛkṣābhyāśam upagatam apaśyat. taṃ  
dr̥ṣṭvā śaṅkitamanā acintayat: kim ayaṃ durātmā cikīrṣati.  
kim mamaivānarthāya, āho svit kaś cid anyo 'syādhyavasāyaḥ.  
iti paśyann avasthitaḥ. asāv api lubdhakas tatra vṛkṣa  
āgatya jālaṃ vitatya dhānyakaṇān avakīrya nātidūre nibhṛtam  
avasthitaḥ. atha tatra citragrīvo nāma kapotarājaḥ  
kapotasahasraparivāro nabhasi paribhramaṃs tān kaṇān apaśyat.  
pralobhitamatir āhāranimittaṃ jālaṃ apatat saparivāro  
niḥśeṣaṃ snāyupāśair baddhaś ca. lubdhako 'pi taṃ dr̥ṣṭvā  
prahr̥ṣṭamanā laguḍam udyamyādhāvat. citragrīvo 'pi  
svānucarān itaś cetaś ca paribhramato dr̥ṣṭvā tair  
vicitracañcucarāṇair ākr̥ṣyamāṇe jāle tān abravīt: apāya

eṣa mahān asmākam āpatitaḥ. eka evātropāyaḥ. sarvair apy  
 ekacittair bhūtvā kham utpatya sudūram gamyatām. anyathāśakyam  
 jālam apahartum iti. tathā ca tair jīvitārthibhir anuṣṭhitam,  
 jālam apahrtya, iṣukṣepamātram nabhaso mārgam utsṛjya,  
 viyati prasthitāḥ. lubdhako 'pi jālam pakṣibhir nīyamānam  
 drṣṭvā, abhūtapūrvam idam iti cintayann ūrdhvānāno dhāvann  
 evam avadhārayām āsa:

saṃhatās tu harantīme mama jālam vihaṃgamāḥ

yadā tu vivadiṣyanti vaśam eṣyanti me tadā.

2.

citragrīvo 'pi taṃ krūram anuyāntaṃ drṣṭvā śīghraṃ gantum  
 ārabdhaḥ. laghupatanako 'py āhāracintām utsṛjya kautukāt  
 kapotavṛndam evānugataś cintayati: katham ayaṃ durātmā  
 kapotān prati kariṣyatīti. citragrīvo 'pi tadabhiprāyaṃ  
 jñātvā sahāyān āha: ayaṃ durātmā baddhāśo 'nudhāvati  
 lubdhakaḥ. ato 'smākam adarśanam eva śreyaḥ. sudūram  
 utpatya giritaruviṣamabhūbhāgānām upari gamyatām iti.  
 athāntarhitā jālam gṛhītvā pakṣiṇaḥ. atha lubdhako 'pi tān  
 drṣṭer agocaratām gatān vijñāya nirāśaḥ pratinivṛttaḥ.  
 citragrīvo 'pi taṃ pratinivṛttaṃ drṣṭvā tān abravīt: bho  
 nivṛttaḥ sa durātmā lubdhakaḥ. tad asmākam api pratinivṛtya  
 gantum śreya mahilāropyam eva. tatra prāguttaradigbhāge mama  
 priyasuhr̥d dhirāṇyako nāma mūṣakaḥ prativasati. tatsakāśam  
 avilambitaṃ gacchāmaḥ. so 'smākaṃ pāsāms chetsyati, samarthaś  
 cāyam āpadvimokṣaṇāyeti. tatheti te hiraṇyakabilasamīpaṃ  
 prāpya saṃnipatitāḥ. hiraṇyako 'pi nītijño 'pāyaśaṅkayā  
 śatamukhabilaṃ kṛtvā tatra nivasati. pakṣipātacakitahr̥dayo



hiranyako nibhṛtam avasthitaḥ. citragrīvo 'pi bilamukham  
 āropyaivam āha: bhadra hiranyaka, itas tāvad iti. tac ca  
 śrutvā biladurgāntargata eva hiranyako 'bravīt: ko bhavān iti.  
 asāv apy āha: citragrīvo 'haṃ tava suhrd iti. so 'pi tad  
 ākarṇya pulakitatanuḥ prahr̥ṣṭātmā sasambhramaṃ nirgatya  
 citragrīvaṃ saparivāraṃ pāśabaddham ālokyā saviṣādam āha:  
 bhadra, kim idaṃ kathaya kathayeti. sa āha; bhadra, vidvān  
 asi, kim anena pr̥ṣṭena. uktaṃ ca:

yasmāc ca yena ca yadā ca yathā ca yac ca  
 yāvac ca yatra ca śubhāśubham ātmakarma  
 tasmāc ca tena ca tadā ca tathā ca tac ca  
 tāvac ca tatra ca kṛtāntavaśād upaiti.

3.

hiranyaka āha: evam etat.

sadaśād yojanaśatāt paśyati hāmisaṃ khagaḥ  
 sa eva kāle samprāpte pāśabandhaṃ na paśyati.

4.

śaśidivākarayor grahapīḍanaṃ  
 gajabhujāṃgamayor api bandhanam  
 matimatāṃ ca nirīkṣya daridratāṃ  
 vidhir aho balavān iti me matiḥ.

5.

vyomaikāntavihāriṇo 'pi vihaḡāḥ samprāpnuvanty āpadaṃ  
 badhyante nipuṇair agādhasalilān mīnāḥ samudrād api  
 durnītaṃ kim ihāsti kiṃ sucaritaṃ kaḥ sthānalābhe guṇaḥ  
 kālo hi vyasanaprasāritakaro gr̥hṇāti dūrād api.

6.

evam uktvā hiranyakaś citragrīvasya pāśaṃ chettum ārabdhaḥ.  
 citragrīva āha; bhadra, maivaṃ kuru; prathamam mama

pariĵanasya pāśās chidyantām, tadanu mamāpi ca. evaṃ dvitīye  
 tṛtīye hiraṇyakāḥ kupito 'bravīt; bhadra, katham  
 svavyasanopekṣāṃ kṛtvā parasya vyasanamokṣaḥ kriyata iti. so  
 'bravīt: bhadra, na manyuḥ kāryaḥ: anyān api parityajya  
 mamāśritā ete sarve varākāḥ; tat katham etāvanmātram api  
 saṃmānaṃ na karomi. tad yāvad ayaṃ bhavān mama pāśaṃ na  
 chinatti, tāvad āśrāntaṃ eṣāṃ chetsyati; ādau ca mama chinne  
 kadā cid bhavāñ chramam iyāt; tac cāsādhu; yata evaṃ  
 mayābhīhitaṃ. tac chrutvā prahr̥ṣṭo hiraṇyakāḥ prāha: mayā  
 tava parīkṣeyaṃ kṛtā; sādhu āśrayaṇīyaguṇopeto 'si.

kāruṇyaṃ saṃvibhāgaś ca yathā bhṛtyeṣu lakṣyate

cittanānena te śakyā trailokyasyā 'pi nāthatā. 7.

evaṃ uktvā sarveṣāṃ pāśacchedaḥ kṛtaḥ. muktabandhanas tu  
 citragrīvo hiraṇyakam āpṛcchya saṃpreṣita utpatya saparivāraḥ  
 svāśrayaṃ yayau. hiraṇyako 'pi svaṃ durgam praviṣṭaḥ.  
 laghupatanako 'pi sarvaṃ taṃ citragrīvabandhamokṣaṃ vilokya  
 sāścaryaṃ vyacintayat: aho buddhir asya hiraṇyakasya śaktiś  
 ca durgasya sāmagrī ca. tan mamāpi yuktaṃ hiraṇyakena saha  
 citragrīvavat prītikaraṇam; yenāsmākam apīdṛśāni  
 pāśabandhanavyasanāny utpadyanta iti. evaṃ saṃpradhārya  
 tasmāt pādapād avatīrya biladvāram āśritya pūrvopalabdhanāmānaṃ  
 hiraṇyakaṃ samāhūtavān: bhadra hiraṇyaka, itas tāvad iti.  
 tac chrutvā hiraṇyako vyacintayat: kim anyo 'pi kaścit  
 sāvaśeṣabandhanaḥ kapoto 'vatiṣṭhate, yo māṃ vyāharati. āha  
 ca: bhoḥ ko bhavān. sa āha: laghupatanako nāma vāyaso 'ham.  
 tac chrutvā hiraṇyako 'bhyantarāt taṃ darīdvāragataṃ vāyasaṃ



dr̥ṣṭvābravīt: apagamyatām asmāt sthānād iti. vāyaso 'bravīt:  
 ahaṃ citragrīvamokṣaṇaṃ tvatsakāśād dr̥ṣṭvā tvayā saha  
 mitratvam icchāmi. tat kadā cin mamāpīdrgvyasane jāte tava  
 pārśvān muktir bhavati. tan mām avaśyaṃ maitryenānugrahītum  
 arhati bhavān. hiraṇyako vihasyāha: kā tvayā saha mama  
 maitrī.

yad āśakyaṃ na tac chakyaṃ yac chakyaṃ śakyaṃ eva tat  
 nodake śakaṭaṃ yāti na nāvā gamyate sthale. 8.

yad yena yujyate loke budhas tat tena yojayet  
 aham annaṃ bhavān bhoktā kathaṃ prītir bhaviṣyati. 9.

vāyasa āha:

bhakṣitenāpi bhavatā nāhāro mama puṣkalaḥ  
 tvayi jīvati jīveyaṃ citragrīva ivānagha. 10.

tena hi na yuktaṃ prārthayamāne mayi bhavato 'nādaraṃ kartum.

tiraścām api viśvāso dr̥ṣṭaḥ samayaniścayaḥ  
 satāṃ hi sādhuśīlatvāt tvaccitragrīvayor iva. 11.

sādhoḥ prakupitasyāpi na mano yāti vikriyām  
 na hi tāpayitum śakyaṃ samudrāmbhas tṛṇolkayā 12.

guṇā anuktā api te svayaṃ yānti prakāśatām  
 chādyamānāpi saugandhyam udvamaty eva mālatī 13.

tac chrutvā hiraṇyako 'bravīt: bhadra, svabhāvacapalas tvam.  
 uktaṃ ca:

ātmanaś capalo nāsti,<sup>1</sup> kuto 'nyeṣāṃ bhaviṣyati,  
 tasmāt sarvāṇi kāryāṇi capalo hantya asaṃśayam. 14.

---

1. Read as interrogative.

tad apagamyatām asmād durgoparodhasthānād iti. so 'bravīt:  
 bhadra, capalo na capala iti kim anena niṣṭhuravacanena.  
 niścayo 'yaṃ mayā tāvad bhavadguṇākṛṣṭena tvayā saha maitryam  
 avaśyaṃ kartavyam iti. hiraṇyaka āha: bhos tvayā vairipā  
 saha katham maitrīm karomi. uktaṃ ca:

śatruṇā na hi saṃdadhyāt suśliṣṭenāpi saṃdhinā

sutaptam api pānīyaṃ śamayaty eva pāvakaṃ. 15.

vāyasa āha: bhos tvayā saha mama darśanam api nāsti, kuto  
 vairam. tat kim anucitaṃ vadasi. tato vihasya hiraṇyako  
 'bravīt: bhadra, iha tāval loke dve vaire śāstradrṣṭe,  
 sahaṃ kṛtrimam ca. tat sahajavairī tvam aśmākaṃ. vāyasa  
 āha: bho dvividhasyāpi vairasya lakṣaṇam śrotum icchāmi.  
 tat kathyatām. sa āha: bhoḥ kāraṇena nirvṛttaṃ kṛtrimam;  
 tat tadarhopakāraṇād gacchati. svābhāvikam ca punaḥ  
 katham api nāpagacchati. tac ca svābhāvikam vairam dvividham  
 bhavati, ekāṅgavairam ubhayavairam ca. vāyasa āha: kas tayo  
 viśeṣaḥ. so 'bravīt: yo<sup>1</sup> vihanyāt parasparam, anyonyena  
 bhakṣyate, parasparāpakārāt tad ubhayavairam, yathā:  
 siṃhagajānām. yaḥ pūrvam eva hatvā bhakṣayati, na cāsau  
 tasyāpakaroti, na hinasti, na bhakṣayati; tad ekāṅgavairam,  
 akasmāt, yathā: aśvamahiṣāṇām mārjāramūṣakāṇām ahinakulānām.  
 kim aśvo mahiṣasya, sarpo vā babhroḥ, mūṣako vā  
 mārjārasyāpakaroti. tat sarvathā kim aśakyena samayakaṇena.  
 api ca:

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1. Read yad, neuter?

suhṛd ayam iti durjane 'sti kāsā

bahu kṛtam asya mayeti luptam etat

svajana iti purāṇa eṣa śabdo

dhanalavamātranibandhano hi lokah.

16.

anyac ca:

iṣṭo vā bahusukṛtopalālito vā

śliṣṭo vā vyaśanaśatābhirakṣito vā

dauḥśīlyā j janayati naiva jātv asādhur

viśrambhaṃ bhujaḥ ivāṅkamadhyasuptaḥ

17.

sakṛd duṣṭaṃ tu yo mitraṃ punaḥ saṃdhātum icchatī

sa mṛtyum upagṛhṇāti garbham aśvatarī yathā.

19.

aparādho na me 'stīti naitad viśvāsakāraṇam

vidyate hi nṛśaṃsebhyo bhayaṃ guṇavatām api.

20.

vāyasa āha: śrutaṃ mayaitat. tathāpi sarvātmanā

tvayā saha maitrīm kariṣyāmi. śakyaṃ caitat. tathā hi:

dravatvāt sarvalohānām nimittān mṛgapakṣiṇām

bhayāl lobhāc ca mūrkhāṇām saṃgataṃ darśanāt satām. 21.

kiṃ ca:

mṛdghaṭavat sukhabhedyo duḥsaṃdhānaś ca durjano bhavati

sujanas tu kanakaghaṭavad durbhedyah sukarasandhiś ca.

22.

etair guṇair upeto bhavadanyaḥ ko mayā prāptavyah. tatas

tvayā samayo me yukta eva syāt. no ced anāhāreṇātmanāṃ tava

dvāri vyāpādayiṣyāmi. tac chrutvā hiraṇyako 'bravīt:

pratyāyito 'haṃ bhavatā; tad bhavatu bhavato 'bhimatam.

paraṃ mayā tvadbuddhiparīkṣanārtham etad abhihitam, yathā,

yady eva mām vināśayasi, mā kila bhavān māṃsyate, ajñō 'yam,  
 mayā buddhikausālenābhihita iti. yata etan mayā bhavataḥ  
 pradarsitam, adhunā tvadaṅkagataṃ me śiraḥ. evam uktvā  
 nirgantum ārabdhaḥ; īṣac cārdhanirgataḥ punar evāvasthitaḥ.  
 tato vāyāsenābhihitaḥ: bhadra, kim adyāpi mamopari kiṃcid  
 aviśvāsakāraṇam, yad durgān na nirgacchasi. so bravīt: asti  
 kiṃcid vaktavyam. iha hi cittavittābhyāṃ loko yāpayati.  
 taylor vairam. cittasaṃgamaṃ vṛddhaye, na punar vittam.  
 prabhūtān api vināśāya kaś cil lāvakebhyas tilān prayacchatī;  
 kim asāv upakārāya, na mūlocchittaye.

nopakāraḥ suhrccihnaṃ nāpakāro 'rilakṣaṇam

praduṣṭam apraduṣṭam vā cittam evātra kāraṇam. 23.

nāham upalabdhacittas tvatto bibhemi; kiṃ tu  
 tvadīyānyamitrapārśvāt kadā cin mama viśvastasya vināśaḥ syād  
 iti. athāsāv āha:

guṇavanmitranāśena yan mitram upalabhyate

śālistambaviroddhāraṃ śyāmākam iva tat tyajet. 24.

tac ca śrutvā satvaraṃ nirgatya sādaraṃ parasparaṃ samāgatau.

prītiṃ nirantarām kṛtvā durbhedāṃ nakhamāṃsavat

mūṣako vāyasaś caiva gatāv ekārimitratām. 25.

sumuhūrtaṃ ca sthitvā hiraṇyako vāyasaṃ sambhojya visṛjya  
 grhaṃ praviṣṭaḥ. vāyaso 'pi svasthānaṃ gataḥ. laghupatanako  
 'pi kiṃcid vanagahanam anupraviśya śārdūlavyāpāditam ekaṃ  
 vanamahisaṃ dr̥ṣṭvā tatra prakāmaṃ āhāraṃ kṛtvā māṃsapeśīm  
 ādāya hiraṇyakāntikam evāgataḥ, taṃ cāhūtavān: ehy ehi  
 bhadra hiraṇyaka bhakṣyatām idaṃ mayopanītaṃ māṃsam iti.



tasyāpi ca kṛte tena hiraṇyakenādrtena bhūtvā śyāmākataṇḍulānām  
 nistuṣāṇām sumahān puñjaḥ kṛtaḥ, āha ca: sakhe, bhakṣyantām  
 ime svasāmarthyena mayopanītās taṇḍulā iti. tatas tau ca  
 parasparaṃ sutṛptāv api snehasūcanārthaṃ bhakṣitavantau,  
 pratidinaṃ ca tayoh kuśalapraśnair viśrambhālāpais ca  
 lokātītasnehapuraḥsaraḥ kālo 'tivartate. atha kadācid vāyasaḥ  
 samāgatya hiraṇyakam āha; bhadra hiraṇyaka, aham asmāt  
 sthānād anyat sthānaṃ gacchāmi. so 'bravīt: vāyasya,  
 kiṃnimittam. asāv akathayat: nirvedāt. hiraṇyaka āha: kas  
 te nirvedaḥ. sa āha: pratidinaṃ me cañcubharaṇam utpadyate,  
 satataṃ dr̥ṣṭapāsābandhanapratyavāyāḥ patatriṇo vitrasyante.  
 tad alam īdr̥śena prāṇadhāraṇena. hiraṇyaka āha: tarhi kva  
 yāsyasi. sa āha: astīto 'vidūre vanagahanamadhye mahāsaraḥ.  
 tatra ciropārjitaṃ mama priyamitram mantharako nāma kacchapaḥ  
 pretivasati. sa ca matsyādyāhāraviśeṣeṇa mām  
 samvardhayiṣyati. tena saha kālam anudvegena sukhaṃ  
 yāpayiṣyāmi. tac chrutvā hiraṇyaka āha; aham api bhavatā  
 sahāgamiṣyāmi; mamārīha nirvedo 'sti. vāyasa āha: kiṃ  
 bhavato 'pi nirvedasya kāraṇam. hiraṇyaka āha: bho bahu  
 vaktavyam asti, tatraiva gatvā te sarvaṃ kathayiṣyāmīti.  
 vacanasamakālam eva vāyasaś cañcvā mitraṃ gr̥hītvā taṃ  
 vipulaṃ hradaṃ prāptavān. atha mūṣakeṇa saha vāyasam  
 āyāntaṃ dūrād dr̥ṣṭvā mantharako deśakālavit ko 'yam iti  
 vicintyātmaśaṅkayā pulinād utplutyāmbhasi nimagnaḥ.  
 laghupatanako 'py udakasamghaṭṭakṣubhitahr̥dayaḥ kim idam iti  
 vitarkya hiraṇyakam punaḥ puline 'vasthāpya vipulaṃ vṛkṣam

adhirūḍho jijñāsuḥ. tatrasthaś cābravīt: bho mantharaka,  
 āgacchāgaccha, tava mitram ahaṃ laghupatanako nāma vāyasaś  
 cirāt sotkaṇṭhaḥ samāyātaḥ. tad āgatyāliṅgaya mām. tac  
 chrutvā nipuṇataraṃ pariññāya pulakitatanur  
 ānandāśruplutanayanaḥ satvaraṃ salilān niṣkrāmya na mayā  
 pariññāto 'si, iti mamāparādhaḥ kṣamyatām, iti bruvan  
 mantharako vṛkṣottīrṇaṃ laghupatanakam āliṅgitavān. tataś  
 ce tena tayoḥ sahaṣam ātithyaṃ kṛtvā vāyasaḥ prṣṭaḥ:  
 vayasya, kutas tvam, kathaṃ bhavān mūṣakaṃ grhītvā nirjanaṃ  
 vanam āgataḥ. kaś cāyaṃ mūṣakaḥ. vāyasa āha: vayasya,  
 ayaṃ hiraṇyako nāma mūṣakaḥ. yasya jihvāsahasraṃ syāt so  
 'sya dīrghāyuso guṇavistaraṃ yathāvasthitaṃ brūyāt. sādhu  
 cedam ucyate:

ājīvitāntāḥ prapayāḥ kopās ca kṣaṇabhaṅgurāḥ

parityāgās ca niḥsaṅgā na bhavanti mahātmanām.<sup>1</sup> 26.

ity uktvā yathāvr̥ttaṃ tasmai citragrīvavimokṣaṇam  
 ākhyātavān, ātmanaś ca tena saha saṃgatam. mantharako 'pi  
 hiraṇyakaguṇamāhāt<sup>†</sup>nyāśravaṇavismīto hiraṇyakam apr̥cchat: atha  
 kena nirvedena kena vā paribhava-kāraṇena  
 svadeśamitrabandhukalatrādiparityāgo bhavatā vyavasita iti.  
 vāyasa āha: mayāpy ayaṃ tad evādaḥ pr̥ṣṭa āsīt, param  
 anenābhīhitam, yad bahu vaktavyam asti, tatraiva gataḥ  
 kathayiṣyāmi. mamāpi na niveditam. tad bhadra hiraṇyaka,  
 idānīm nivedyatām ubhayaḥ apy āvayos tad ātmano  
 vairāgyakāraṇam. atha hiraṇyako 'kathayat:

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1. Interrogative.

asti dākṣiṇātye janapade mahilāropyaṃ nāma nagaram.  
 tasya nātidūre parivrājakāvasathaḥ. tatra cūḍākārṇo nāma  
 parivrāṭṭ prativasati sma. sa ca bhikṣāvelāyāṃ tasmān nagarāt  
 sakhaṇḍaguḇadāḍimagarbhāṇāṃ snigdhadravyapeśalānām  
 annaviśeṣāṇāṃ bhikṣābhājanam paripūrṇam kṛtvā tam  
 āvasatham avagamyā yathāvidhi prāṇayātrām kṛtvā tatra  
 bhojanaśeṣam bhikṣāṇnam bhikṣāpātre suguptam sthāpayitvā  
 prātyūṣikaparicārakārtham tad bhikṣāpātram nāgadantake  
 vilambya rātrau svapiti. ahaṃ ca tad annam utplutya  
 pratyahaṃ bhakṣayāmi, saparijanas tena pravarte. evaṃ  
 suprayatnam avasthāpīte 'pi tasmin mayā bhakṣyamāṇe sa  
 parivrāḍṇ nirviṇṇo mat prati bhayāt sthānāt sthānam  
 uccaistaram pratisaṃkramayati. tathāpi tad aham  
 anāyāsenaiiva prāpnomi bhakṣayāmi ca. athaivaṃ gacchati  
 kāle kadā cit tasya priyasuhṛd bṛhatsphig nāma parivrājako  
 prāghūrṇakaḥ samāyātaḥ. sa cūḍākārṇas tasya  
 svāgatādyupacāram kṛtvā kṛtayathocitavratākālāḥ, tato rātrau  
 khaṭvāsīnaḥ śayanagatam bṛhatsphijam aprcchat: bhavān yato  
 mayā viyuktaḥ, tata ārabhya keṣu deśāntareṣu tapovaneṣu vā  
 paribhrānta iti. asāv akathayat: atha kadā cid aham  
 mahākārttikyāṃ mahātīrthavare puṣkare snānam kṛtvā mahato  
 janasamūhadoṣād bhavatā viyuktaḥ. tato 'ham  
 gaṅgādvāraprayāgavārāṇasyādiṣv anukūlapratikūlām jāhnavīm  
 anu paryaṭan, kiṃ bahunā, kṛtsnam mahīmaṇḍalam  
 samudraparyantam avalokitavān. ardhākhyāte ca tasmiṃś  
 cūḍākārṇo mama trāsārtham muhur muhur jarjaravaṃśena

bhikṣāpātram tāḍayann avādayat. kathyamānavighne ca  
 kriyamāṇe kupito brhatsphig uvāca: aham ādṛto bhūtvā  
 bhavataḥ kathayāmi, kim iti bhavān anādaro garvita iva mama  
 kathāyāṃ virakto 'nyāsaktaḥ. cūḍākarmaṇo lajjita āha:  
 bhadra, na manyuḥ karaṇīyaḥ, nāhaṃ viraktaḥ; kiṃ tu paśya,  
 ayaṃ mūṣako mama mahāpakārī sadā pronnatasthāne dhṛtam api  
 bhikṣāpātram utplutyārohati bhikṣāśeṣaṃ ca tatrasthaṃ  
 bhakṣayati, na cāhaṃ enaṃ śaknomi nivārayitum.  
 tanmūṣakatrāsārtham etena jarjareṇa bhikṣāpātram  
 muhur muhuḥ tāḍayāmi; nānyat kāraṇam iti. so 'bravīt: kim  
 eṣa ekako 'tra mūṣakaḥ, utānye'pi mūṣakāḥ. so 'bravīt: kim  
 anyair mūṣakaiḥ; eko 'yaṃ mām duṣto yogīvājasraṃ  
 chalayati. tac chrutvā 'sāv āha: na mūṣakamātrasyedṛśī  
 śaktir bhavati; kiṃ tarhi kāraṇenātra bhavitavyam. asti  
 kiṃ cit khanitrakam iti. sa āha: bāḍham asti; etat  
 suhastakaṃ sarvalohamayam. upanīte ca tasmin kakṣyāṃ  
 baddhvā samdaṣṭauṣṭhapuṭaḥ prṣṭavān: kataras tasya  
 samcaraṇamārga iti. ākhyāte ca tasmims tena khanitrakeṇa  
 madvivaraṃ khanitum ārabdhaḥ. ahaṃ cādāv eva tayoṛ ātmagatam  
 ālāpaṃ śrutvāhāram utsṛjya kautukaparo 'vasthita āsam. yadā  
 tv asau durgānveṣaṇaṃ kartum ārabdhaḥ, tadā mayā jñātam:  
 upalabdham anena durātmanā madīyavivaradvāram iti. mayāpi  
 kenāpi sādhanā pūrvasthāpitaṃ suvarṇam āptam āsīt;  
 tatprādhānyāc cāhaṃ śaktimantam ātmānaṃ manye. asāv api  
 duṣto vivarānusārāt tad upalabhya grhītvā ca dhanaṃ punar  
 āvasathaṃ prāpto cūḍākarmaṇo abravīt: idaṃ tasya tad brahman  
 suvarṇam, yasyāpy asau sāmartyād aśakyam api sthānam



utpatati. ardhārdham ca vibhajya sukhāsīnau sthitau. tam  
 cāham ātmano 'vasādam prāpyācintayam: kadā cid ihasthasya  
 me pradīpam ujjvālyāsaṁśayam āsādyā mām hanyuḥ. iti tasmāt  
 sthānād anyad durgasthānam kṛtavān. anye ca ye mamānucarās  
 ta āgatya mām abruvan: bhadra hiraṇyaka tvatsamīpavartino  
 vayam atyantakṣudhārtāḥ; grāsamātram apy asmākaṁ nāsti;  
 astaṁgate 'pi divase na kiṁ cid asmābhir āsāditam. tad arhasy  
 adyāpi tāvad asmān saṁtarpayitum iti. tathā nēmety uktvāham  
 āvasatham taiḥ samam gataḥ. athāsmatparigrahaśabdam  
 ākarṇya cūḍākarṇo 'pi bhūyo bhikṣāpātram jarjaravaṁśena  
 tāḍayitum pravṛttaḥ. tenābhihitaḥ: kim adyāpi nirākṛte  
 tasmin muhur muhūś cālayasi vaṁśam. sthīyatām, alam iti.  
 tato 'sāv āha: bhadra, eṣa mamāpakārī mūṣakaḥ punaḥ  
 punar āyāti. tadbhayād etat karomi. tato vihasyābhyāgataḥ  
 provāca: sakhe mā bhaiṣīḥ, vittena saha gato 'sya  
 kūrdanotsāhaḥ. yataḥ sarveṣām api jantūnām iyam eva sthitiḥ.  
 athāham tac chrutvā kopāviṣṭo bhikṣāpātram uddiśya viśeṣād  
 utkūrdito 'prāpta eva bhūmau nipatitaś ca. tato mām drṣṭvā  
 sa me śatrur vihasya cūḍākarṇam uvāca: sakhe paśya  
 kautūhalam. uktaṁ ca yataḥ:

arthena balavān sarvo 'py arthād bhavati paṇḍitaḥ

paśyemaṁ mūṣakaṁ pāpam svajātisamatām gatam. 30.

tat svapihi tvaṁ gataśaṅkaḥ. yad asyotpatane śaktikāraṇam,  
 tad āvayor eva hastagataṁ jātam. tac chrutvāham manasā  
 vicintitavān: satyam āhāyam; yato mamādyā nijaśaktihīnasya  
 sattvotsāharahitasyāhāram apy utpādayitum aṅgulamātram apy

utpatane śaktir nāsti. śṛṇomi cānucarāṇām parasparālāpam:  
āgacchata, gacchāmaḥ; ayam ātmano 'py udarabharāṇe na  
samarthaḥ, kiṃ punar anyeṣām. tat kim anenārādhitena. tato  
'haṃ paricintyaitāvad iti svam ālayaṃ gataḥ.

prabhātasamaye sarva eva sapatnasakāśaṃ gatāḥ, daridro sāv  
iti vadantaḥ. tathā pravṛttānām anucarāṇām eko 'pi na  
matsakāśaṃ āgacchat. paśyāmi ca: māṃ dṛṣṭvā sammukhaṃ ta  
eva matsapatnaiḥ saha parasparaṃ kilakilāyanto hastāsphālanair  
mamānucarāḥ saṃkriḍanti. cintitaṃ ca mayā, yathā: evametat.

yasyārthās tasya mitrāṇi yasyārthās tasya bāndhavāḥ  
yasyārthāḥ sa pumāṃ lōke yasyārthāḥ sa ca paṇḍitaḥ. 31.

api ca:

tyajanti mitrāṇi dhanena hīnaṃ

putrās ca dārās ca sahodarās ca

tam arthavantaṃ punar eva yānti hy

artho 'tra lōke puruṣasya bandhuḥ. 33.

śūnyam aputrasya grhaṃ hṛc chūnyaṃ yasya nāsti sanmitram  
mūrkhasya diśaḥ śūnyāḥ sarvaṃ sūnyaṃ daridrasya. 34.

tānīndriyāṇy avikalāni, tad eva nāma,

sā buddhir apratihātā, vacanaṃ tad eva,

arthoṣmaṇā virahitaḥ puruṣaḥ sa eva

cānyaḥ kṣaṇena bhavatīty aticitram etat. 35.

tan mādrśānāṃ kiṃ nāma tad varaṃ syāt. yasyedṛśaḥ

phalavipākaḥ, tat sarvathā dhanahīnasya mamādhunā neha śreyāḥ.

uktaṃ ca:

vasen mñādhikaṃ vāsaṃ bhagnamānaṃ na saṃśrayet  
mānahīnaṃ suraiḥ sārḍhaṃ vimānaṃ api varjayet. 36.

evam uktvāpy ahaṃ punar apy evam acintayam: kim arthitāṃ  
kasya cit karomi. tad etad yācñājīvanaṃ kaṣṭataram. yataḥ:

kubjasya kiṭṭakhātasya dāvaniṣkuṣitatvacāḥ  
taror apy ūsarasthasya varaṃ janma na cārthinaḥ. 37.

kaṇṭhe gadgadatā svedo mukhe vaivarṇyavepathū  
mriyamāṇasya yāny eva tāni cihnāni yācataḥ. 38.

api ca:

nirḍravyo hriyam eti hrīparigataḥ prabhraśyate tejaso  
nistejāḥ paribhūyate paribhavān nirvedam āgacchati  
nirviṇṇaḥ śucam eti śokamanaso buddhiḥ paribhraśyate  
nirbuddhiḥ kṣayam ety aho nidhanatā sarvāpadām āspadam.  
40.

api ca:

varam ahimukhe krodhāviṣṭe karau viniveśitau  
viṣam api varaṃ pītvā suptaṃ kṛtāntaniveśane  
gīrivarataṭṭād ātmā mukto varaṃ śatadhā gato  
na tu khalajanāvāptair arthaiḥ priyaṃ kṛtam ātmanaḥ.  
41.

varaṃ vibhavaḥīnena prāṇaiḥ saṃtarpito 'nalaḥ  
nopacāraparibhraṣṭaḥ kṛpaṇo 'bhyarthito janaḥ. 42.

atha caivaṃ gate kena nāmānyopāyena jīvitam syāt. kiṃ  
cauryeṇa. tad api parasvādānāt kaṣṭataram. yat kāraṇam:

varaṃ kāryaṃ maunaṃ na ca vacanam uktaṃ yad anṛtaṃ  
varaṃ klaibyaṃ pumsām na ca parakalatrābhigamanam

varam prāṇatyāgo na ca piśunavākyeṣv abhiratir

varam bhikṣāśītvam na ca paradhanāsvādanasukham. 43.  
atha kim aham parapiṇḍenātmānam yāpayāmi. kaṣṭam bhoḥ. tad  
api dvitīyam mṛtyudvāram. yataḥ:

rogī cirapravāsī parānnabhojī parāvasathaśāyī

yaj jīvati tan maraṇam yan maraṇam so 'sya viśrāmaḥ. 44.  
tat sarvathā tad eva brhatsphigapahrtaṁ dhanam ātmīkaromi.  
mayā hi tayoṛ durātmanor upadhānīkṛtā dhanapeṭikā dr̥ṣṭāsti.  
tad vittaṁ svadurga ānayāmi, yena bhūyo 'pi me  
vittaprabhāvenādhipatyam pūrvavad bhavati. evaṁ ca  
sampradhārya rātrau tatra gatvā nidrāvaśam upagatasya tasya  
mayopaśliṣṭena peṭikāyām yāvac chidraṁ kṛtam, tāvat  
prabuddho 'sau tāpasah. tataś ca jarjaravaṁśalaguḍena  
tenāham śīrasi tāḍitaḥ. katham cid āyuhśeṣatayā nirgato 'ham  
bilam āviśam na mṛtaś ca. punar api cirād baddhāśah  
samāśvasya dīnārāntikam upaśliṣṭas tena nirdayenaivam yaṣṭyā  
śīrasy abhihataḥ, yenādyāpi svapnagatānām api tēdr̥śānām  
udviḥ. paśya cemaṁ tatkālakṛtaṁ śīrasi me vraṇam. sādhu  
cedam ucyate.

sarvapṛāḥavināśasaṁśayakarīm prāpyāpadaṁ dustarām

pratyāsannabhayo na vetti vidhuraṁ svaṁ jīvitam kāṅkṣati  
uttīrṇas tu tato dhanārtham aparām bhūyo viśaty āpadaṁ  
prāṇānām ca dhanasya sādhanadhiyām anyonyahetuḥ paṇah.

45.

so 'ham bahu vicintyāstām dhanam etan mameti nivṛttas  
tr̥ṣṇātaḥ. suṣṭhu cedam ucyate:



jñānaṃ cakṣur na tu dṛk, śīlaṃ sukulīnatā na kulajanma  
saṃtoṣaś ca saṃrddhiḥ, pāṇḍityam akāryavinivṛttiḥ. 46.

na yojanaśataṃ dūraṃ vāhyamānasya tṛṣṇayā  
saṃtuṣṭasya karaprāpte 'py arthe bhavati mādaraḥ. 49.

tat sarvathāsādhye 'rthe pariccheda eva śreyān. uktaṃ ca:  
ko dharmo bhūta-dayā kiṃ saukhyam arogatā jagati jantoḥ  
kaḥ snehaḥ sadbhāvaḥ kiṃ pāṇḍityaṃ paricchedaḥ. 50.

iti. evam avadhāryāhaṃ nirjanavanam āgato 'paśyaṃ citragrīvaṃ  
pāśabaddham, iti ca taṃ mokṣayitvāsmatpuṇyodayād anena  
laghupatanakenāhaṃ snehānuvṛtityānugṛhītaḥ. tāvad atrāntara  
eṣa laghupatanako mamāntikam āgatya prastavān ihāgamanāya.  
so 'ham anenaiva sārdaṃ bhavadantikam āgataḥ. tad etan mama  
nirvedakāraṇam. api ca:

saṃgoragasāraṅgaṃ sadevāsuramānuṣam  
ā madhyāhnāt kṛtāhāraṃ bhavatiha jagattrayam. 51.

kṛtsnām api mahīm jitvā nikṛṣṭāṃ prāpya vā daśām  
valāyāṃ bhoktukāmena labhyā taṇḍulasetikā. 52.

tasya kṛte budhaḥ ko nu kuryāt karma vigarhitam  
yasyānubandhaḥ pāpīyān adhoniṣṭho vipadyate. 53.

tac ca śrutvā mantharakas taṃ samāśvāsita-vān: bhadra,  
nādhṛtiḥ karaṇīyā yat svadeśaparityāgo mayā kṛta iti;  
buddhimāṃś cāsi; kiṃ vimuhyase. api ca:

śāstrāṇy adhītyāpi bhavanti mūrkhā  
yas tu kriyāvān puruṣaḥ sa vidvān

saṃcintitaṃ tv auśadham āturaṃ hi

kiṃ nāmamātreṇa karoty arogam.

54.

tad atra vayasya daśāviśeṣeṇa vṛttiḥ karaṇīyā. na caitad api  
mantavyam:

sthānabhraṣṭā na śobhante dantāḥ keśā nakhā narāḥ

etaḥ jñātvā tu matimān na svasthānaṃ parityajet. 57.

tat kāpuruṣavṛttam etat. na hi satāṃ kaś cit svadeśavideśayor  
viśeṣaḥ. yataḥ:

ko dhīrasya manasvinaḥ svaviśayaḥ ko vā videśaḥ smrto

yaṃ deśaṃ śrayate tam eva kurute bāhupratāpārjitam

yad daṃṣṭrānakhalāṅgulapraharaṇaiḥ siṃho vanaṃ gāhate

tasminn eva hatadvipendrarudhiraḥ trṣṇāṃ chinatty

ātmanaḥ. 58.

tat, bhadra, nityam udyogapereṇa bhavitavyam: udyuktānāṃ  
dhanam bhogaḥ kva yāsyantīti. api ca:

nipānam iva maṇḍūkāḥ saraḥ pūrṇam ivāṇḍajāḥ

sodyogaṃ svayam āyānti sahāyāś ca dhanāni ca. 59.

utsāhasaṃpannam adīrghasūtraṃ

kriyāvidhijñam vyaśaneṣv asaktam

śūraṃ kṛtajñam dr̥ḍhasauhr̥dam ca

lakṣmīḥ svayaṃ vāñchati vāsahetoḥ. 60.

avyavasāyinaṃ alasaṃ daivaparaṃ sāhasāc ca parihīṇam

pramadeva hi vṛddhapatim necchaty avagūhituṃ lakṣmīḥ.

61.

artharahito 'pi bhavān prajñotsāhasāktisaṃpanno

'sāmānyamanuṣyasadr̥śaḥ. katham:

vinā 'py arthair dhīraḥ sprśati bahumānonnatipadaṃ

pariṣvakto 'py arthaiḥ paribhavapadaṃ yāti kṛpṇaḥ  
svabhāvād udbhūtāṃ guṇasamudayāvāptivipulāṃ

dyutiṃ saimhīm na śvā kṛtakanakamālo 'pi labhate. 63.

sadhana iti kiṃ madas te gatavibhavaḥ kiṃ viṣādam upayāsi  
karanihatakandukasamaḥ pātotpātā manuṣyāṇām. 66.

tat sarvathā jalabudbudā ivāsthirāṇi yauvanāni dhanāni ca.  
yataḥ:

abhracchāyā khalaprītir navasasyāni yoṣitaḥ

kiṃcitkālopabhogyāni yauvanāni dhanāni ca. 67.

tad bhadra hiraṇyaka evaṃ jñātvā hr̥te 'py arthe tvayā  
saṃtāpo na karaṇīyaḥ. uktaṃ ca:

yad abhāvi na tad bhāvi bhāvi yaṇ na tad anyathā

iti cintāviṣaghno 'yam agadaḥ kiṃ na pīyate. 68.

tat sarvathā vṛtticintākulatāṃ paribhūya sthīyatām.

yena śuklikṛtā haṃsāḥ śukāś ca haritīkṛtāḥ

mayūrāś citritā yena sa te vṛttiṃ vidhāsyati. 69.

naivārtho vyasanagatena śocitavyo

harṣo vā sukham upalabhya na prayojyaḥ  
prākkarma prati janito hi yo vipākaḥ

so 'vaśyaṃ bhavati nṛṇāṃ śubho 'śubho vā. 70.

kartavyaḥ pratidivasam prasannacittaiḥ

svalpo 'pi vrataniyamopavāsadharmāḥ

prāṇeṣu praharati nityam eva mṛtyur

bhūtānāṃ mahati kṛte 'pi hi prayatne. 71.



dānena tulyo nidhir asti nānyaḥ

saṃtoṣatulyaṃ sukham asti kiṃ vā

vibhūṣaṇaṃ śīlasamaṃ kuto 'sti

lābho 'sti nārogyasamaḥ pṛthivyām.

72.

tat kiṃ bahunā, svaveśmedaṃ bhavataḥ; nirvṛtenānudvignena ca  
bhūtvā tvayā mayaiva saha prītipūrvam atra kālo nīyatām. tac  
cānekaśāstrārthānugataṃ mantharakoktaṃ śrutvā laghupatanako  
vikasitavadanaḥ paritoṣam upagato 'bravit: bhadra  
mantharaka, sādhu āśrayaṇīyaguṇopeto 'si; bhavatā hy evaṃ  
kṛtahiraṇyakābhyupapattau mama manasaḥ paramatuṣṭir utpādītā.  
ko 'tra vismayaḥ. uktaṃ ca:

sukhasya maṇḍaḥ paripīyate tair

jīvanti te satpuruṣās ta eva

hr̥ṣṭāḥ suhr̥ṣṭaiḥ suhr̥ḍaḥ suhr̥ḍbhiḥ

priyāḥ priyair ye sahitā ramante.

73.

aśvavyavanto 'pi hi nirdhanās te

vyarthaśramā jīvitamātrasārāḥ

kṛtā na lobhopahṛtātmaabhir yaiḥ

suhṛtsvayaṃgrāhavibhūṣaṇā śrīḥ.

74.

athaivaṃ jalpatāṃ teṣāṃ citrāṅgo nāma mṛgo lubdhakatrāsitas  
tr̥ṣṣārtas taṃ vipulahradaṃ samāgataḥ. taṃ cāyāntaṃ dr̥ṣṭvā te  
bhayacakitahr̥dayāḥ palāyitum ārabdhāḥ tasyābhidrutam  
udakābhilāṣiṇo 'vasarato vārisaṃghaṭṭaśravaṇān mantharakaḥ  
pulināt tvaritam ambhasi nimagnaḥ. hiraṇyako 'py āvignamanās  
tarustambhavivaram anupraviṣṭaḥ. laghupatanako 'pi kim etad  
iti jijñāsur uddīya vipulavr̥kṣam ārūḍhaḥ. citrāṅgo 'py

ātmaśaṅkayā taṭanikaṭa eva sthitaḥ. atha laghupatanako viyad  
 utpatya yojanapremāṇaṃ bhūmaṇḍalam avalokya punar vṛkṣam avalīno  
 mantharakam abravīt: ehy ehi mā te kutaś cid bhayam iti;  
 dr̥ṣṭaṃ mayā, kevalaṃ śaṣpabhug mṛgo hradam udakārthī samāgataḥ.  
 tac chrutvā dīrghadarśī mantharakaḥ samuttīrṇaḥ. trayo 'pi  
 te viśvastacittāḥ punas tatraiva samāgatāḥ.  
 athābhyāgatavatsalatayā mantharakas taṃ mṛgam āha: bhadra,  
 pīyatām avagāhyatām codakaṃ prakāmataḥ. kṛtārtho bhavān  
 ihāgantum arhatīti. tadvacanam ādhāya citrāṅgaś cintayām asa:  
 na mamaitebhyaḥ sakāśāt svalpam api bhayam asti, kasmāt,  
 kacchapas tāvad udakagata eva śaktimān, mūṣakavāyasāv api  
 mṛtaṃ kṣudrajanatū caiva bhakṣayataḥ; tad etān anusarāmi.  
 iti matvā taiḥ saha saṃgataḥ. mantharakeṇa ca  
 svāgatādyupacārapuraḥsaram samabhihitaś citrāṅgaḥ: api śivaṃ  
 bhavataḥ; kathyatām asmākaṃ, katham idaṃ vanagahanam āgato  
 'si. iti. athāsāv abravīt: nirvinṇo 'smy amenākāmaavināritvena;  
 aśvavāraiḥ sārameyair lubdhakair itaś cetaś ca saṃnirudhyamāno  
 bhayān mahatā javenātikramya sarvān āgato 'trāham udakārthī.  
 tad icchāmi bhavadbhiḥ sārdaṃ maitrīṃ kartum. tac ca śrutvā  
 mantharakeṇābhihitam: bhadra, mā bhaiṣīḥ, svaveśmedaṃ  
 bhavataḥ, nirvighṇam atra yathepsitam uṣyatām iti. tatas  
 teṣāṃ sarveṣāṃ svecchayā kṛtāhārāṇām ajasraṃ  
 vipulavṛkṣacchāyāyām madhyāhnavelāyām kṛtasamāgamānām  
 anekasāstravivarāṇavyāpārasaktacittānām pārasparaṃ prītyā  
 kālo 'tivartate. atha kadā cit samucitavelāyām citrāṅgo  
 nāyātaḥ. taṃ cāpaśyantas te  
 tatkālasamupajātaviparītanimittavakyākulitacittās tasyākuśalam

manyamānā dhṛtiṃ na lebhire. tadā laghupatanakaṃ mantharaka  
 āha: tvam abhijño 'sy asya karmaṇaḥ śaktiyuktatvāt; tad  
 upalabhasvotplutya yathāvasthitāṃ citrāṅgavārttām iti. tac  
 chrutvā laghupatanaka utpatya nātidūre gatvodakāvatāre  
 kilakāvalambitadr̥ghacarmapāśāvabaddhaṃ citrāṅgam apaśyat.  
 taṃ ca sametya saviṣādam abravīt: bhadra, katham imām āpadaṃ  
 prāptas tvam iti. citrāṅga āha: bhadra, nāyam ākṣepasya  
 kālaḥ; saṃjāto 'yaṃ tāvan mama mṛtyuḥ. tan mā vilambasva,  
 yat kāraṇam, bhavāñ chaktiyuktaḥ, bhavān anabhijñāḥ  
 pāśacchedanakarmaṇaḥ. tad āśu gaccha, hiraṇyakam ānaya, so  
 'py ayatnena pāśacchedanasamartha iti. astv iti  
 laghupatanakena mantharakahiraṇyakāntike gatvā  
 citrāṅgabandhanasvarūpaṃ nivedya, citrāṅgapāśamokṣaṇaṃ prati  
 codayitvā, kṣipram eva hiraṇyaka ānītaḥ. tadavasthaṃ  
 citrāṅgaṃ dr̥ṣṭvādhṛtiparīto hiraṇyakas taṃ āha: vayasya,  
 jñānacakṣur asi, katham imām āpadaṃ prāpta iti. so 'bravīt:  
 vayasya, kim anena pṛṣṭena. balavad dhi daivam, uktaṃ ca:  
 kiṃ śakyaṃ śubhamatināpi tatra kartuṃ  
 yatrāsau vyasanamahodadhiḥ kṛtāntaḥ  
 rātrau vā divasavare 'pi vā samagre  
 yo 'dr̥śyaḥ praharati tasya ko virodhī.

78.

tat sādho tvam abhijño 'si niyativilasitānām, ato drutaṃ  
 chinddhi pāśam imam, yāvad asau lubdhakaḥ krūrakarmā nāyātīti.  
 evam ukto hiraṇyako 'bravīt: bhadra, mā bhaiṣīḥ, na vartate  
 mayi pārśvasthe lubdhakāt kaścid apāyaḥ. kiṃ tu kautukāt  
 pṛcchāmi; nityaṃ cakita-cāry asi; kathaṃ chalitaḥ. so 'bravīt:



yady avasīyaṃ tvayā śrotavyam, tad ākarṇaya, yathāhaṃ pūrvam  
anubhūtabandhanavyasano 'pi daivavaśāt punar adhunā baddhaḥ.  
so 'bravīt: kathaya, katham atrānubhūtabandhanaḥ pūrvam  
bhavān. citrāṅgo 'bravīt:

pūrvam ahaṃ śaṃmāsajātaḥ śīśuḥ. sarveṣāṃ agrato  
viharāmi. līlayā ca dūraṃ gatvā svayūthaṃ pratipālayāmi.  
asmākaṃ ca dve gatī, ūrdhvā, āñjasī ca. taylor aham āñjasīm  
vedmi, na cordhvām. atha kadā cid vicaran yāvan mṛgagaṇān  
nānupaśyāmi, tāvat sutarām āvignahrdayaḥ, kva te gatāḥ, iti  
diśo vilokayann agrataḥ sthitān paśyāmi. te hy ūrdhvagatyā  
jālaṃ vyatikramya sarve 'pi purato gatāḥ, mām eva vīkṣamāṇās  
tiṣṭhanti. ahaṃ cordhvagater anabhijñatayāñjasyā gatyā  
niṣpatito jālenākulīkṛtaḥ. atha vyādhenāgatya grhītaḥ, nītvā  
ca kṛīḍārthaṃ rājaputrāyopanītaḥ. sa rājaputro 'pi mām  
dṛṣṭvātīva parituṣṭo vyādhasya pāritoṣikaṃ dadau. mām  
cābhyāṅgodvartanasnānabhojanagandhavilepanasatkārair api  
samucitamano harāhārair atarpayat. so 'ham  
antaḥpurikājanasya rājakumārāṇāṃ ca hastād dhastaṃ gacchan  
kautukaparatayā grīvānayanakarakarṇāvakarṣaṇādibhiḥ  
parikleśitaḥ. atha kadā cit tatrāpi rājaputrasya  
śayanīyādhaḥsthena prāvṛṭkālasamaye savidyunmeghastanitam  
śrutvotkanṭhitahrdayena mayā svayūtham anusmṛtyedam abhihitam:

vātavrṣṭividhūtasya mṛgayūthasya dhāvataḥ

prṣṭhato 'nugamiṣyāmi kadā tan me bhaviṣyati.

80.

athaikākī rājaputraḥ sāścaryam idam āha: eka evāham, atra  
kenedam abhihitam iti. samtrastahrdayaḥ samantād avalokayan



mām apaśyat. dr̥ṣṭvā ca mām na mānuṣeṇedam abhihitam, kiṃ tu  
 mṛgeṇa; ata etad autpātikam; tat sarvathā vinaṣṭo 'smi. iti  
 matvā param āvegaṃ gataḥ. atha kathaṃ cid viskhalitavāg asau  
 grhād bahir niścakrāma paramasattvādhiṣṭhita iva mahad  
 āsvasthyam āpede. tataḥ prabhāte jvaraparītaḥ  
 sarvabhiṣagbhūtatantrikān mahatyārthamātrayā  
 pralobhyābhihitavān: yo mamaitāṃ rujaṃ apanayati, tasyāham  
 akṛśāṃ pūjāṃ kariṣyāmīti. aham api tatrāsamīkṣitakāriṇā  
 janena kāṣṭheṣṭakālaguḍaprahārair hanyamānaḥ, anena kiṃ  
 paśunā vyāpāditena, iti vadatāyuhśeṣatayā kenāpi sādhunā  
 rakṣitaḥ. tena cāryeṇa sarvalakṣaṇavidā vijñāpito rājaputraḥ:  
 bhadra, sarvāḥ paśujātayo bruvanty eva, na paraṃ  
 mānuṣasamakṣam, anenaivaṃ bhavantam adṛṣṭvaiva manorājyaṃ  
 kṛtam. anena prāvṛṭṭkālasamayotsukena svayūtham anusmṛtyedam  
 abhihitam: vātavr̥ṣṭividhūtasyeti. tad bhavataḥ kim  
 asaṃbaddhaṃ jvarakāraṇam. tac ca śrutvā rājaputro  
 'pagatajvaravikāraḥ pūrvaprakṛtim āpannaḥ. mām cāpanīyābhyajya  
 prabhūtenāmbhasā prakṣālitaśarīraṃ kṛtvā rakṣipuruṣādhiṣṭhitaṃ  
 tatraiva vane pratimuktavān. taiś ca tathaivānuṣṭhitaṃ.  
 evam anubhūtapūrvabandhano 'py ahaṃ punar niyativaśād baddhaḥ.  
 iti.

anantaram evaṃ tayoḥ pravadataḥ suhṛtsnehākṣiptacitto  
 mantharakas tadanusāreṇa śarakaṇṭhakakuśāvamardanaṃ kurvāṇaḥ  
 śanaḥ śanaḥ tān eva samāgataḥ. taṃ ca dr̥ṣṭvā sutarām  
 āvignacittās te saṃpannāḥ. atha hiraṇyakas tam āha: bhadra,  
 na śobhanaṃ tvayā kṛtam, yat svadurgam apahāyāgataḥ. aśaktas

tvam lubdhakād ātmānaṃ paritrātum. vyaṃ tv agamyās tasya,  
yat kāraṇaṃ, yadi sa pāpātmā lubdhakaḥ samāgamiṣyati,  
citrāṅgo vicchinna-pāśaḥ prapaśya yāsyati; laghupatanako 'pi  
vṛkṣaṃ āroksyati; ahaṃ apy alpakāyatvād darīvivaram  
anupravekṣyāmi; bhavaṃs tu tadgocara-gataḥ kiṃ kariṣyatīti.  
mantharaka āha: bhadra, maivaṃ brūyāḥ.

dayitajanaviprayogo vittaviyogaś ca kasya sahaḥ syāt  
yadi sumahauṣadhakalpo vayasajanasaṃgamo na syāt. 81.  
tat, bhadra:

autsukyagarbhā bhramatīva dṛṣṭiḥ

paryākulaṃ kvāpi manaḥ prayāti

viyujyamānasya guṇānvitena

nirantarapremavatā janena.

84.

evaṃ tasyābhivadata evāsau lubdhakaḥ samāyātaḥ. taṃ  
dṛṣṭvaiva hiraṇyakaḥ pāśaṃ chittvā yathāpūrvavyāhṛtavivaraṃ  
prāyāt. laghupatanako viyaty utpatyaiva gataḥ. citrāṅgo  
'pi vegenāpakrāntaḥ. lubdhako 'pi taṃ pāśaṃ mṛgacchinnaṃ  
iti matvā paraṃ yogam acintayat. āha ca: na daivaṃ vinā  
mṛgaḥ pāśacchedaṃ kṛtavān. atha taṃ mantharakaṃ mandaṃ mandaṃ  
sthalamadhye gacchantaṃ dṛṣṭvā kiṃ cit tuṣṭaḥ saṃbhramaṃ  
acintayat: yady api me mṛgo daivavaśāt pāśaṃ chittvāpahṛtaḥ,  
tathāpi me daivena kacchapa utpādita iti. evaṃ avadhārya  
kaurikayā kuśān ādāya dṛḍhāṃ rajjūṃ kṛtvā caraṇāv ākrṣya  
kacchapaṃ subaddhaṃ kṛtvā dhanuṣy avalambya yathāgatam eva  
prāyāt. tatas taṃ nīyamānaṃ dṛṣṭvā mṛgamūṣakavāyasāḥ paraṃ  
viṣādaṃ gacchanto rudantas taṃ anujagmuḥ. hiraṇyaka āha:

ekasya duḥkhasya na yāvad antaṃ

gacchāmy ahaṃ pāram ivārṇavasya

tāvad dvitīyaṃ samupasthitaṃ me

chidreṣv anarthā bahulībhavanti.

85.

yāvad askhalitaṃ tāvat sukhaṃ yāti same pathi

sakṛc ca skhalitaṃ kiṃ cid viṣamaṃ ca pade pade.

86.

kaṣṭaṃ bhoḥ:

yadi tāvat kṛtāntena dhaneṣu pralayaḥ kṛtaḥ

mārgaśrāntasya viśrāmo mitracchāyāpi dūṣitā.

87.

aparam api mitraṃ paraṃ mantharakasamaṃ na syāt. prāṇā api  
mitramūlā āhuḥ.

svabhāvajaṃ tu yaṃ mitraṃ tad bhāgyair eva jāyate

tad akṛtrimasauhārdam āpatsv api na muñcati

88.

na mātari na dāreṣu na sodarye na cātmaṇi

viśrāmas tādṛśaḥ puṃsāṃ yādṛñ mitre nirantare.

89.

prāṇavṛddhikaraṃ mitraṃ śaṃsantiha vicakṣaṇāḥ

ihalokasukhaṃ mitraṃ na mitraṃ pārālaukikam.

90.

tat kiṃ mamopary anavaratam evaitad daivaṃ praharati. yata  
ādau tāvad arthaparibhramaḥ, dāridryayogāt svajanaparibhavaḥ,  
tannirvedād deśaparityāgaḥ snigdhasuhr̥dvīyogaś ceti; iyaṃ  
tāvan mama duḥkhaparamparā. api ca:

svakarmasam̐tānaviceṣṭitāni kālāntarāvartīśubhāśubhāni

ihaiva dṛṣṭāni mayā calāni janmāntarāṇīva daśāntarāṇi 91.

kaṃ na spr̥śanti puruṣaṃ vyasanāni kāle

ko vā nirantarasukhī ya ihāsti loke

duḥkhaṃ sukhaṃ ca pariṇāmaśāśāda upaiti

nakṣatracakram iva khe parivartamānam.

93.



kṣate prahārā nipatanty abhīkṣṇam

annakṣaye kupyati jāṭharāgniḥ

āpatsu vairāṇi samudbhavanti

chidreṣu anarthā bahulībhavanti.

94.

tat kaṣṭaṃ bhoḥ, mitravīyogena hato 'ham; iti kiṃ viśmṛtaṃ  
nījair api svajanaiḥ. uktaṃ ca: .

śokāratibhayatrāṇaṃ prītivīsrambhābhājanam

kena ratnam idaṃ sṛṣṭaṃ mitram ity akṣaradvayam.

95.

evaṃ bahu vilapya hiraṇyakaś citrāṅgalaghupatanakāv āha:  
aho kiṃ vṛthāpralapitena. yāvad ayaṃ mantharako 'smadṛṣṭigocarān  
na nīyate, tāvad asya mokṣopāyaś cintyatām iti. tāv ūcatuḥ:  
tathā kriyatām. sa āha: citrāṅgo 'sya vyādhasyāgrato gatvā  
jalasamīpe viprakṛṣṭe bhūpradeśe nipatya mṛtaṃ ivātmānaṃ  
kṛtvā darśayatu. ayaṃ api laghupatanakas tasyopary  
avasthitaḥ śṛṅgapañjarāntaravinyastacarāṇaś cañcvā vilikhan  
netrotpāṭanarūpaṃ chadmanātmānaṃ darśayatu. asāv api vyādho  
mūrkho nūnaṃ lobhān mṛgo 'yaṃ mṛta iti matvā kacchapaṃ  
parityajya mṛgārthe satvaram yāsyati. tāvad aham apy  
apakrānte tasmin mantharakasya bandhanaṃ chetsyāmi. tataś  
chinnabandho jalāśayaṃ sahasā pravekṣyatīti. anyac ca, punar  
abhyāśopagate tasmiṃ lubdhakādrame yathā palāyanaṃ kriyate,  
tathā prayatitavyam. citrāṅgalaghupatanakābhyāṃ tathāivānuṣṭhite  
sa lubdhaka udakatīre mṛtarūpaṃ mṛgaṃ vāyasena bhakṣyamāṇaṃ  
dṛṣṭvā harṣitamanāḥ kacchapaṃ bhūtale prakṣipyā mṛgāntikam  
upādravat. atrāntare hiraṇyakena mantharakasya bandhanaṃ  
khaṇḍaśaḥ kṛtaṃ. kacchapo 'pi tatsthānat satvaram jalāśayaṃ



anupraviṣṭaḥ. sa mrgaś cāsannaṃ taṃ vyādhaṃ vilokyotthāya  
 vāyasena saha drutaṃ pranaṣṭaḥ. atha lubdhako 'pi tad  
 indrajālam iva manyamānaḥ kim idam ity anucintya pratyāvṛtya  
 yāvat kacchapasthānaṃ gatas tāvat paśyaty aṅgulapramāṇāṃ  
 khaṇḍaśaś chinnāṃ bandhanarajjuṃ kacchapam api yoginam  
 ivādrśyatāṃ gatam; iti svaśarīre 'pi saṃśayam acintayat,  
 saṃkṣubhitahrdayaś ca tasmād vanād diśo 'valokayaṃ  
 śīghratarapadair nirāśaḥ svagrham eva gataḥ. atha catvāro  
 'pi te sarve vimuktāpadaḥ kalyaśarīrāḥ punar ekasthībhūya  
 svasthānaṃ gatvā parasparaṃ snehena vartamānāḥ kālena  
 yathāsukham āsthitāḥ. tasmāt:

tiraścām api yatredṛk saṃgataṃ lokasaṃmatam  
 martyeṣu yadi kaś tatra vismayo jñānaśāliṣu. 96.  
 iti mitraprāptir nāma dvitīyaṃ tantraṃ samāptam.

#### KATHĀMUKHAM

manave vācaspataye śukrāya parāśarāya sasutāya  
 cāṇakyaṃ ca viduṣe namo 'stu nṛpaśāstrakartṛbhyaḥ. 1.  
 sakalārthaśāstrasāraṃ jagati samālokyā viṣṇuśarmāpi  
 tantraiḥ pañcabhir etaiś cakāra sumanoharaṃ śāstram. 2.  
 tad yathānuśrūyate. asti dākṣiṇātye janapade mahilāropyam  
 nāma nagaram. tatra sakalārthijanamanorathakalpadrumaḥ  
 pravaranaṇapatimukutaṃaṇimarīcinicayarañjitacaraṇayugalaḥ  
 sakalakalāpāraṃgataḥ sakalārthaśāstravid amaraśaktir nāma  
 rājā babhūva. tasya ca trayāḥ putrāḥ paramadurmedhaso  
 vasuśaktir ugraśaktir anekaśaktiś cetināmāno babhūvuḥ. atha  
 tāt arthaśāstraṃ prati jaḍān ālokyā sa rājā sacivān ahūya

saṃpradhāritavān: jñātam eva bhavadbhiḥ, yathā mamaite putrāḥ  
paramadurmedhasaḥ.

ko 'rthaḥ putreṇa jātena yo na vidvān na dhārmikaḥ  
tayā gavā kiṃ kriyate yā na dogdhrī na garbhiṇī 3.  
varam garbhasrāvo varam ṛtuṣu naivābhigamaṇaṃ  
varam jātapreto varam api ca kanyaiva janitā  
varam vandhyā bhāryā varam agrhavāse nivasanaṃ  
na cāvidvān rūpadraviṇabalayukto 'pi tanayaḥ. 4.

tad eṣāṃ buddhiprabodhanaṃ kenopāyenānuṣṭhīyate. iti.  
tatra ke cid āhuḥ: deva, dvādaśabhir varṣaiḥ kila vyākaraṇaṃ  
śrūyate. tad yadi katham api jñāyate, tato  
dharmārthakāmasāstraṇi jñeyāni. tad etad atigahanaṃ dhīmatām  
api, kiṃ punar mandabuddhīnām. tad atra vastuni viṣṇuśarmā  
nāma brāhmaṇaḥ sakalanītiśāstratattvajño 'nekaśiṣyavikhyātakīrtir  
asti. tam āhūya tasmai samarpyantāṃ kumārā iti. evam  
anuṣṭhite sacivāhūtaḥ sa rājānaṃ dvijātimārgocitenāśīrvādenā-  
bhinandyopāviśat. sukhopaviṣṭaṃ ca tam āha rājā: brahman,  
madanugrahārtham etān kumārān durmedhasas tvam arthaśāstraṃ  
praty ananyasamān kartum arhasi, arthamātrayā ca tvāṃ  
saṃmānayaṣyāmīti. evam abhihitavati pārthive viṣṇuśarmāpy  
utthāya taṃ rājānaṃ vijñāpitavān: deva, śrūyatām ayaṃ mama  
vacanasimhanādaḥ. nāham arthalipsur ity evaṃ bravīmi; na ca  
mamāśītivarṣasya vyāvṛttasarvendriyasya kaś cid arthopabhogakālaḥ.  
kiṃ tu tvaddhitārthaṃ buddhipūrvako 'yam ārambhaḥ. tal  
likhyatām adyatano divasaḥ. yady ahaṃ saṃmāsābhyantare tava  
putrān nītiśāstrapāraṃgatān na karomi, tato mām arhati bhavān

mārgasaṃdarśanena hastaśatam apakrāmayitum iti. etām  
 asaṃbhāvyāṃ brāhmaṇasya pratijñāṃ śrutvā sasacivo rājā  
 prahr̥ṣṭamanā vismayānvitaḥ sabahumānaṃ tasmai viṣṇuśarmane  
 kumārān samarpitavān. tenāpi kathādvāreṇa mitrabhedamitrap-  
 rāptikākolūkiyalabdhanāsāparīkṣitakāritvānīti pañca tantrāṇi  
 parikalpya rājaputrān nītiśāstraṃ grāhayitum upakrāntam.

kathāmukham etat samāptam.

#### PRATHAMAṀ TANTRAM - MITRABHEDAM

athedam ārabhyate mitrabhedam nāma prathamam tantram.  
 yasyāyam ādyaḥ ślokaḥ:

vardhamāno mahān snehaḥ siṃhagovr̥ṣayor vane

piśunenātilubdhena jambukena vināśitaḥ.

1.

rājaputrā āhuḥ: katham etat. viṣṇuśarmā kathayati. asti  
 dakṣiṇāpathe mahilāropyam nāma nagaram. tatra  
 dharmopārjitavṛttir vardhamānako nāma sārthavāhaḥ  
 prativasati sma. tasya kadā cic cittam utpannam yat:  
 prabhūte 'pi vitte 'rthavṛddhiḥ karaṇīyeti. uktaṃ ca:

alabdham arthaṃ lipseta labdham rakṣed avekṣayā

rakṣitaṃ vardhayen nityaṃ vṛddhaṃ pātreṣu nikṣipet.

2.

alabdhalābhārthā labdhaparirakṣaṇī rakṣitavivardhanī  
 vardhitasya tīrthapratipādanī ceti lokayātrā. tatrālabhamānasya  
 na kiṃ cid asti; labdho 'py arakṣyamāṇo 'rtho bahūpadravatayā  
 sadyo vinaśyati; avardhamānaś cārthaḥ śanair apy upayujyamāno  
 'ñjanavat kṣīyate; anupayujyamānaḥ prayojanotpattau tulyo  
 'prāpteneti. ataḥ prāptasya rakṣaṇavivardhanopayogāḥ



kāryāḥ. uktaṃ ca:

upārjitānāṃ arthānāṃ tyāga eva hi rakṣaṇam

tadāgodarasaṃsthānāṃ parīvāha ivāmbhasām.

3.

ity evaṃ saṃpradhārya mathurāgāmi bhāṇḍam upasaṃgrhya śubhe  
tithau gurujanānujñātas tasmān nagarād vāṇijyena vinirgataḥ.  
tasya ca dvau vṛṣabhau voḍhārāv agraḍhurāyāṃ  
nandakasaṃjīvakānāmānāv abhūtām. atha gacchatas tasya  
mahati vane dūrāvarūḍhagirinirjharaskhalitavārijanitakardama-  
magnaikacaraṇavaikalyāc chakaṭasya cātibhāragurutvāt kasmimś  
cit pradeśe katham api daivavaśāt taylor vṛṣabhayoḥ saṃjīvako  
yugabhaṅgaṃ kṛtvā niśasāda. taṃ ca dr̥ṣṭvā vardhamānakaḥ  
sārthavāhaḥ paraṃ viśādam agamat. tryahaṃ codīkṣya yadāsau  
na vai kalyatāṃ labhate sma, tadā tasya rakṣipuruṣān niyojya  
śeṣasārthasaṃrakṣaṇārthaṃ bahvapāyaṃ vanam iti matvā  
yathābhilaṣitaṃ digantaraṃ prāyāt. anyedyus tv ātmabhayāt  
tatparai rakṣipuruṣair apy āgatya tasya mṛṣoktam: svāmin,  
mṛto 'sau saṃjīvako 'smābhiś cāgnyādinā satkṛta iti. etac  
ca śrutvā sārthavāhaḥ kṛtajñatayā pretakṛtyāni tasya kṛtvā  
gataḥ. saṃjīvako 'py āyuhśeṣatayā salilamiśraiḥ  
śiśirataravātair āpyāyitaśarīraḥ katham cid utthāya śanaiḥ  
śanair yamunākaccham upaśliṣṭaḥ. tatra ca marakatasadr̥śāni  
śaṣpāgrāṇi bhakṣayan svacchandacārī katipayair ahobhir  
haravṛṣabha iva pīnakakudadhārī hr̥ṣṭapuṣṭāṅgo balavān  
saṃvṛttaḥ, pratyahaṃ ca valmīkaśikharāṇi śṛṅgāgraghaṭṭanair  
ullikhan nadaṃś cāste. atha tasmin vane nātidūre  
sarvamṛgaparivṛtaḥ piṅgalako nāma siṃho vanāntare niḥsādhvasam



uccaiḥ śīro vahan svavīryārjitarājyasukham anubhavann āste.

tathā ca:

ekākini vanavāsiny arājalakṣmaṇy anītiśāstrajñe  
sattvocchrite mṛgapatau rājeti girāḥ pariṇamanti. 4.

nābhiṣeko na saṃskāraḥ siṃhasya kriyate mṛgaiḥ  
vikramārjitavittasya svayam eva mṛgendratā. 5.

sa kadācit pipāsākulita udakārthī yamunākaccham avātarat.  
tena cānanubhūtapūrvam akālapralayaghanagarjitam iva saṃjīvakasya  
narditaṃ dūrād evāśrāvi. tac ca śrutvātīvakṣubhitahrdayaḥ  
pānīyam apītvākāraṃ ācchādya maṇḍalavaṭapradeśe  
caturmaṇḍalāvasthānena tūṣṇīm avasthitaḥ.  
caturmaṇḍalāvasthānaṃ tv idam: siṃhaḥ siṃhānuyāyī kākaraṇaḥ  
kiṃvṛtta iti maṇḍalāni. tatra ca sarveṣv eva  
grāmanagarapattanādhiṣṭhānakhetakharvaṭodyānāgrahārakānanavanas-  
thāneṣv eka eva siṃhaḥ sthānīyo bhavati. katipayāḥ  
siṃhānuyāyinas tantradhārāḥ. kākaraṇavargā madhyamavargāḥ.  
kiṃvṛttā evānyasthānavāsinaḥ. tasya ca karaṭakadamanakanāmānau  
dvau sṛgālau mantriputrāv āstām. tau ca parasparaṃ mantrayataḥ.  
tatra damanakaḥ karaṭakaṃ abravīt: bhadra karaṭaka, ayaṃ  
tāvad asmatsvāmī piṅgalaka udakagrahaṇārtham abhipravṛttaḥ  
kiṃnimittam ihāvasthitaḥ. karaṭaka āha: kim anena  
vyāpāreṇāvayoḥ. ...āvayos tāvad bhakṣitaśeṣa āhāro 'sty eva.  
damanaka āha: katham āhāramātrārthī kevalaṃ bhavān. sarvas  
tāvat pradhānasevām kurute viśeṣārthī. sādhu cedam ucyate:

suhṛdām upakāraḥ karaṇād

dviṣatām apy apakāraḥ karaṇāt

nr̥pasamśraya iṣyate budhair

jaṭharam ko na bibharti kevalam.

7.

lāṅgūlacālanam adhaś caraṇāvapātaṃ

bhūmau nipatya vadanodaradarśanam ca

śvā piṇḍadasya kurute gajapuṅgavas tu

dhīraṃ vilokayati cāṭuśatais ca bhuṅkte.

10.

yaj jīvyate kṣaṇam api prathitaṃ manuṣyair

vijñānavikramayaśobhir abhagnamānam

tan nāma jīvitam iha pravadanti tajjñāḥ

kāko 'pi jīvati ciraṃ ca baliṃ ca bhuṅkte.

12.

karāṭaka āha: āvāṃ tāvad apradhānau, tat kim āvayor anena

vyāpāreṇa. so 'bravīt: bhadra, kiyatā kālenāpradhāno

'pi pradhāno bhavati. uktaṃ ca:

na kasya cit kaś cid iha prabhāvād

bhavaty udāro 'bhimataḥ khalo vā

loke gurutvaṃ viparītatāṃ ca

svaceṣṭitāny eva naraṃ nayanti.

16.

āropyate 'śmā śailāgraṃ yathā yatnena bhūyasā

nipātyate sukhenādhas tathātmā guṇadoṣayoḥ.

17.

tad bhadrātmāyatto hy ātmā sarvasya. karāṭaka

āha: athātra bhavān kiṃ kartumanāḥ. so 'bravīt: ayaṃ

tāvat svāmī piṅgalako bhīto bhītaparivāraś ca mūḍhamatiḥ.

so 'bravīt: kathaṃ bhavāñ jñāti. damanaka āha: kim atra

jñeyam. uktaṃ ca:

udīrito 'rthaḥ paśunāpi gr̥hyate

hayās ca nāgās ca vahanti coditāḥ

anuktaṃ apy ūhati paṇḍito janaḥ

pareṅgitajñānaphalā hi buddhayaḥ.

18.

tad enaṃ bhayākulaṃ prāpyādyaiva

prajñāprabhāveṇātmīyaṃ kariṣyāmi. karaṇako 'bravīt: bhadra,

anabhijño bhavān sevādharmasya. tat katham ātmīkariṣyasi.

damanaka āha: bhadra, katham ahaṃ sevānabhijñāḥ. nanu

mayaiṣa sakalo 'nujīvidharmo vijñātaḥ. uktaṃ ca:

ko 'tibhāraḥ samarthānāṃ kiṃ dūraṃ vyavasāyinām

ko videśaḥ suvidyānāṃ kaḥ paraḥ priyavādinām.

19.

karaṇaka āha: kadā cit tvām anavasārapravesād avamanyate

svāmī. so 'bravīt: asty evam. tathāpy anujīvinā

sāṃnidhyam avasāyaṃ karaṇīyam. uktaṃ ca:

āsannam eva nṛpatir bhajate manuṣyaṃ

vidyāvihīnam akulīnam asaṃstutaṃ vā

prāyeṇa bhūmipatayaḥ pramadā latās ca

yaḥ pārśvato vasati taṃ pariveṣṭayanti.

20.

kopaprasādavastūni vicinantaḥ samīpagāḥ

ārohanti śanair bhr̥tyā dhunvantam api pārthivam.

21.

karaṇaka āha: atha bhavāṃs tatra gatvā kiṃ vakṣyati. damanaka

āha:

apāyasaṃdarsānajāṃ vipattim

upāyasaṃdarsānajāṃ ca siddhim

medhāvino nītividhiprayuktāṃ

puraḥ sphurantīm iva darsāyanti.

23.

na cāham aprāptakālaṃ vakṣyāmi.

aprāptakālaṃ vacanaṃ bṛhaspatir api bruvaṇ

labhate buddhyavajñānam avamānaṃ ca kevalam. 24.

karāṭaka āha: durārādhyā hi narapatayaḥ parvatā ivājasraṃ  
prakṛtiviṣamā vyālākīrṇā randhrānveṣiṇāś chalagrāhiṇāś ca.  
kutaḥ.

bhoginaḥ kañcukāsaktāḥ krūrāḥ kuṭilagāminaḥ

phaṇino mantrasādhyāś ca rājāno bhujagā iva. 27.

so 'bravīt: evam etat. tathāpi:

rājānam api sevante viṣam apy upabhuñjate

ramante ca saha strībhiḥ kuśalāḥ khalu mānavāḥ. 28.

api ca:

yasya yasya hi yo bhāvas tena tena hi taṃ naram

anupraviśya medhāvī kṣipram ātmavaśaṃ nayet. 29.

karāṭaka āha: śivās te panthānaḥ santu; yathābhipretam  
anuṣṭhiyatām iti. tato damanako 'pi tam āmantrya śanaiḥ  
piṅgalakāsamīpaṃ gataḥ. tatra dūrād evāgacchantam damanakam  
avalokya piṅgalako dvāḥsthān abravīt: mā vicāryatām,  
apasāryatām vetralatā, ayam asmākaṃ cirantano mantriputro  
damanakaḥ samāgataḥ. avyāhatapraveśo hy eṣa dvitīyamaṇḍalabhāg  
iti. athopaśliṣya damanakaḥ praṇamya piṅgalakanirdiṣṭe cāsana  
upaviṣṭaḥ. sa ca tasya nakhakuliśālaṃkr̥taṃ dakṣiṇapāṇim  
upari dattvā mānapuraḥsaram abravīt: api bhavataḥ śivam,  
kasmāc cirād dr̥ṣṭo 'si. damanaka āha: na kiṃ cid devapādānām  
mayā prayojanam asti. tathāpi prāptakālam avaśyam amātyair  
vaktavyam ity āgato 'smi. yasmān na kena cid rājñām



upayogakāraṇaṃ nāsti. uktaṃ ca:

dantasya niṣkoṣaṇakena rājan

karmaṇasya kaṇḍūyanakena vāpi

trṣṇena kāryaṃ bhavatiśvarāṇaṃ

kim aṅga vāgghastavatā nareṇa.

30. api ca:

kadarthitasyāpi hi dhairyaṇṣṭter

na śakyate dhairyaṇṣṭhaṃ pramārṣṭum

adhomukhasyāpi kṛtasya vahnere

nādhyaḥ śikhā yānti kadā cid eva.

31.

yadi kokilamecākāñjanābho

bhujagaḥ pādatalāhato 'py akāle

na karoty aṅgaṃ kayāpi buddhyā

kim asau naṣṭaviṣo 'bhisamdhitavyaḥ.

32 tat, rājan:

viśeṣajño bhava sadā rāṣṭrasya ca janasya ca

tadantarajñānamātrapratibaddhā hi sampadaḥ.

33.

tat sarvadā viśeṣajñena svāminā bhavitavyam. tathā ca:

sthāneṣv eva niyuktavyā bhṛtyāś cābharāṇāni ca

na hi cūḍāmaṇiḥ pāde prabhavāmīti badhyate.

35.

buddhimān anurakto 'yam ihobhayam ayaṃ jaḍaḥ

iti bhṛtyavicārajño bhṛtyair āpūryate nṛpaḥ

37.

asamaḥ samīyamāṇaḥ samaiś ca parihīyamāṇasatkāraḥ

adhuri viniyuḍyamānas tribhir arthapatiḥ tyajati bhṛtyaḥ 38.

anyac ca, devapādānāṃ vayan anvayāgatā bhṛtyā āpatsv

apy anugāmiṇaḥ. yato nāsmākam anyā gacir asti. tad

amātyānāṃ vacanam. uktaṃ ca:

savyadakṣiṇayor yatra viśeṣo nāsti hastayoḥ

kaś tatra kṣaṇam apy āryo vidyamānagacir vaset.

39.

vājivāraṇalohānām kāṣṭhapāṣāṇavāsasām  
nārīpuruṣatoyānām antaram mahad antaram.

41.

yac ca sṛgālo 'yam iti matvā mamopary avajñā kriyate,  
tad apy ayuktaḥ, yataḥ:

viṣṇuḥ sūkararūpeṇa mṛgarūpī mahān ṛṣiḥ  
śaṇmukhaś chāgarūpeṇa pūjyate kiṃ na sādhubhiḥ. 45.  
kiṃ bhaktenāsamarthena kiṃ śaktenāpakāriṇā  
bhaktaṃ śaktaṃ ca mām rājan yathāvaj jñātum arhasi. 49.

api ca:

avijñānād rājño bhavati matihīnaḥ parijanas  
tatas tatrādhānyād bhavati na samīpe budhajanah  
budhais tyakte rājye bhavati na hi nītir guṇavatī  
pranaṣṭāyām nītau sanṛpam avaśaṃ naśyati kulam. 50.

piṅgalaka āha: bhadra damanaka, maivaṃ vocaḥ.  
cirantanas tvam asmākaṃ mantriputraḥ. damanaka āha: deva,  
kiṃ cid vaktavyam asti. so 'bravīt: brūhi, yat te vivakṣitam.  
damanako 'bravīt: udakagrahaṇārthaṃ pravṛttaḥ svāmī tat kim  
iti pāṇīyam apītvā vismita iveha nivṛtyāvasthitaḥ. piṅgalaka  
ātmapracchādanārtham āha: damanaka, na kiṃ cit kāraṇam asti.  
so 'bravīt: deva, yadi nākhyeyaṃ nāma, tat tiṣṭhatu. atha  
piṅgalakas tac chrutvā cintayām āsa: lakṣito 'smy amunā,  
yogyo 'yaṃ drśyate: tat kiṃ bhaktasyāśya nigūhyate, kathayāmy  
etasyāgra ātmano 'bhiprāyam. āha ca: bho damanaka, śrūyatām  
ayaṃ mahāśabdo dūrāt. sa āha: svāmin, vyaktaṃ śrutaḥ śabdaḥ.  
tat kim. piṅgalaka āha: bhadra, asmād vanād apakrāmitum  
icchāmi. yat kāraṇam: idam apūrvam sattvaṃ kiṃ cid iha

praviṣṭam, yasyāyaṃ mahān apūrvaśabdaḥ śrūyate. śabdānurūpeṇa  
ca sattvena bhavitavyam, sattvānurūpeṇa ca parākrameṇa. tat  
sarvathā neha sthātavyam. damanaka āha: kiṃ śabdamātrād  
eva bhayam upāgataḥ svāmī. tad apy ayuktam. api ca:

ambhasā bhidyate setus tathā mantrō 'py arakṣitaḥ

paiśunyaḥ bhidyate sneho vāgbhir bhidyeta kātaraḥ. 51.

tan na yuktaṃ svāmināḥ śabdamātrād eva pūrvopārjitaṃ idaṃ  
vanaṃ parityaktum. iha hi śabdā anekaprakārāḥ śrūyante, te  
tu śabdā eva kevalāḥ, na tu bhayakāraṇam. tadyathā:  
meghastanitaveṇuvīṇāpaṇavamṛdaṅgaśaṅkhaghaṇṭāśakaṭakapāṭa-  
yantrādīnāṃ śabdāḥ śrūyante, na ca tebhyo bhetavyam. ... na  
śabdamātrād eva bhetavyam. kiṃ tu yadi manyase tad yatrāyaṃ  
śabdas tatrāham etatsvarūpaṃ vijñātum gacchāmi. piṅgalako  
'bravīt; kiṃ bhavāṃs tadantikam utsahate gantum. bāḍham ity  
asāv āha. piṅgalaka āha: bhadra yady evaṃ tad gaccha śivās  
te panthānaḥ santv iti. damanako 'pi taṃ praṇamya  
saṃjīvakasābdānusārī prastasthe. atha damanake gate  
bhayavyākulitamanāḥ piṅgalakaś cintayām āsa: aho na śobhanam  
kṛtaṃ mayā, yat tasya viśvāsaṃ gatvātmābhiprāyo niveditaḥ.  
kadā cid damanako 'yam ubhayavetano bhūtvā mamopari  
duṣṭabuddhiḥ syāt. uktaṃ ca: saṃmānitavimānitāḥ,  
pratyākhyātāḥ, kūrddhāḥ, lubdhāḥ, parikṣiṇāḥ, svayam upagatāś  
chadmanā pravārayitum śakyāḥ, atyantāsvakārābhinyastāḥ,  
samāhūya parājitāḥ, tulyakāriṇāḥ śilpopakāre vimānitāḥ,  
pravāso pataptāḥ, tulyair antarhitāḥ, pratyāhṛtamānāḥ,  
tathātyāhṛtavavyavahārāḥ, tatkulīnāśaṃsavaḥ samavāye ca

svadharmān na calanti, samantāc copadhākṛtyās ta iti. so 'yaṃ  
 pratyāhṛtamāno 'ham iti matvā mamaivopari kadā cid vikāraṃ  
 bhajeta, athavāsāmarthyād balavatā pratyānubaddho mamaiva  
 madhyenāgacchet. tathāpy ahaṃ vinaṣṭa eva. tat sarvathāsmāt  
 sthānād anyat sthānam āśrayāmi, yāvad asya mayā vijñātaṃ  
 cikīrṣitam ity avadhārya sthānāntaraṃ gatvā damanakamārgam  
 avalokayann ekāky evāvatasthe. damanako 'pi saṃjīvakasakāśam  
 gatvā vṛṣabho 'yam iti pariññāya hr̥ṣṭamanāḥ piṅgalakābhīmukhaḥ  
 pratasthe. piṅgalako 'pi purvasthānaṃ āśritavān  
 ākārapracchādanārtham, anyathāyaṃ damanako maṃsyate, bhīruś  
 cāyam bhīruparivāraś ceti. damanako 'pi piṅgalakasakāśam  
 āgatyā praṇamyopaviṣṭaḥ. piṅgalakaḥ prāha: kiṃ dṛṣṭam  
 bhavatā tat sattvam. damanaka āha: dṛṣṭam svāmiprasādāt.  
 piṅgalaka āha: yathāvad dṛṣṭam. damanaka āha: yathāvad  
 iti. so 'bravīt: na yathāvad dṛṣṭam. yat kāraṇam, bhavān  
 apradhānaḥ, śaktihīnatvāc ca tavopari na kaś cit tasya  
 pratibandhaḥ. yasmāt:

tr̥ṇāni nonmūlayati prabhañjano

mṛdūni nīcāḥ praṇatāni sarvaśaḥ

samucchritān eva tarūn prabādhate

mahān mahatsv eva karoti vikramam.

53.

damanaka āha: mayā tāvat pūrvam evābhijñātam,  
 yathaivaṃ svāmī vakṣyati. tat kiṃ bahunā, tam eveha tava  
 pādānāṃ sakāśam ānayāmi. tac ca śrutvā piṅgalaka āha  
 sahaṛṣam: sahasānuṣṭhīyatām. damanako 'pi punar gatvā  
 saṃjīvakaṃ sākṣepam āha: ehy ehi duṣṭa vṛṣabha, svāmī



piṅgalakas tvāṃ vyāharati: kiṃ nirbhīr bhūtvā muhur muhur  
 vyarthaṃ nadasīti. tac chrutvā saṃjīvako 'bravīt: bhadra,  
 ka eṣa piṅgalako nāma yo māṃ vyāharati. tataḥ savismayaṃ  
 vihasya damanakas tam āha: kathaṃ svāminaṃ piṅgalakam api  
 na jānāsi. phalena jñāsyasīty abravīt sāmāṣam. nanv ayaṃ  
 mṛgarāṭ sarvamṛgaparivṛto maṇḍalavaṭābhyāśe mānonnatacittaḥ  
 svāmī piṅgalako mahāsiṃhas tiṣṭhati. tac chrutvā  
 saṃjīvako gatāsum ivātmānaṃ manyamānaḥ paraṃ viśādam agamad  
 āha ca: yadi mayāvaśyam evāgantavyam, tad abhayapradānena  
 me prasādaḥ kriyatām iti. damanakas tathā nāmeti  
 pratipadya siṃhasakāśaṃ gatvā nivedya tam arthaṃ  
 labdhānujñō yathā pratipannas taṃ saṃjīvakaṃ piṅgalakasamīpam  
 upanītavān. saṃjīvako 'pi taṃ sādaraṃ praṇamyāgrataḥ  
 savinayaṃ sthitaḥ. sa ca tasya pīnavṛttāyataṃ  
 nakhakuliśābharāṇālaṃkṛtaṃ dakṣiṇaṃ pāṇim upari dattvā  
 mānapuraḥsaram abravīt; api bhavataḥ śivam. kutas tvam  
 asmin vijane vane samāyāta iti. evaṃ prṣṭaḥ saṃjīvako  
 yathāpūrvavṛttāntam ātmanaḥ sārthavāhavadhamānakād viyogam  
 ākhyātavān. etac ca śrutvā piṅgalakenābhihitaḥ: vayasya,  
 na bhetavyam, madbhujaparirakṣite 'smin vane yathepsitam  
 uṣyatām. api ca, bhavatā matsamīpavihāriṇājasraṃ  
 bhavitavyam. yat kāraṇam, bahvapāyam idaṃ vanam  
 anekaraudrasattvasaṃkaṭatvād iti. saṃjīvakenābhihitam:  
 yathā deva ājñāpayati. evam uktvā piṅgalakaḥ  
 sarvamṛgaparivṛto yamunākaccham avatīrya prakāmaṃ udakapānaṃ  
 kṛtvā svairapracāraṃ punas tasminn eva vane śiviram

anupraviṣṭaḥ. tatas tayoh piṅgalakasaṃjīvakayoḥ pratidinam  
 parasparaprītipūrvakam kālo 'tivartate.  
 anekaśāstrārthapraprihitabuddhitvāc ca saṃjīvakenānabhijño  
 'pi vanyatvāt piṅgalako 'lpenaiva kālena dhīmān kṛtaḥ. kiṃ  
 bahunā, pratyaham piṅgalakasaṃjīvakāv eva rahasyāni  
 mantrayete, śeṣaḥ sarvo 'pi mṛgajano dūrībhūtas tiṣṭhati.  
 siṃhaparākramavyāpādanāhāravirahāc ca karaṭakadamanakāv eva  
 kṣudhā bādhitāv anyonyam cintayataḥ. tatra damanako 'bravīt:  
 bhadra karaṭaka, vinaṣṭāv āvām, tat kim atra kartavyam.  
 ātmanā kṛto 'yam doṣaḥ saṃjīvakam piṅgalakasakāśam ānayatā.  
 uktaṃ ca:

jambuko huḍuyuddhena vayam cāṣāḍhabhūtina

dūtikā tantravāyena trayo 'narthāḥ svayamkṛtāḥ. 55.

karaṭaka āha: katham etat. so 'bravīt:

### KATHĀ 3

asti kasmiṃś cit pradeśe parivrāḍ devaśarmā nāma.  
 tasyānekaśādhūpapāditasūksmavāsoviśeṣopacayāt kālena mahaty  
 arthamātrā saṃvṛttā. sa ca na kasya cid viśvāsam yāti.  
 atha kadā cid āṣāḍhabhūtir nāma paravittāpahṛt tām  
 arthamātrām tasya kākṣāntaragatām lakṣayitvā katham iyam  
 arthamātrāsyā mayā parihartavyeti vitarkya tasya śuśrūṣām  
 upagataḥ, kālena ca tam viśvāsam anayat. atha kadā cid  
 asau parivrājakas tīrthayātrāprasange tenāṣāḍhabhūtina saha  
 gantum ārabdhaḥ. tatra ca kasmiṃścid vanoddeśe nadītīre  
 mātrāntika āṣāḍhabhūtim avasthāpyaikāntam

udakagrahaṇārthaṃ gataḥ.

tatra cāsau taṭākatiṃ mahan meṣayuddham apaśyat.  
anavaratayuddhaśaktisaṃpannayoś ca tayoh  
śṛṅgapañjarāntarodbhūtam asṛg bahu bhūmau nipatitaṃ  
dr̥ṣṭvāśāpratibaddhacittaḥ piśitalobhatayā nirbuddhir eko  
gomāyus tajjighṛkṣur dūram apasṛtayoḥ meṣayoḥ madhyam  
anupraviṣṭaḥ punas tayoh saṃśleṣābhighātāt pañcatvam  
upagataḥ. atha parivrāḍ vismayāviṣṭo 'bravīt: jambuko  
huḍuyuddheneti.

kṛtaśaucaś cāgatas tam uddeśam āṣāḍhabhūtim api  
gr̥hītārthamātrāsāram apakrāntaṃ nāpaśyad devaśarmā. kevalaṃ  
tv apavidddhatridaṇḍakāṣṭhakunḍikāparisravaṇakūrcakādy  
apaśyat. acintayac ca: kvāsāv āṣāḍhabhūtiḥ. nūnam ahaṃ  
tena muṣitaḥ. ity udvignamanā uktavān: vayaṃ  
cāṣāḍhabhūtineti.

athāsau kapālaśakalagranthikāvaśeṣas tasya  
padapaddhatim anveṣayan kaṃ cid grāmam astaṃgacchati ravau  
praviṣṭaḥ. praviśann ekāntavāsinaṃ tantravāyam apaśyat,  
āvāsakaṃ ca prārthitavān. tenāpi tasyātmīyagr̥haikadeśe  
sthānaṃ nirdiśya bhāryābhīhitā: yāvad ahaṃ nagaraṃ gatvā  
suhṛtsameto madhupānaṃ kṛtvāgacchāmi, tāvad apramattayā  
gr̥he tvayā bhāvyam. ity ādiśya gataḥ. atha tasya bhāryā  
puṃścalī dūtikāsaṃcoditā śarīrasaṃskāraṃ kṛtvā  
paricitasakāśaṃ gantum ārabdhā yāvat, tāvad abhimukho 'syā  
bhartā madavilopāsamāptākṣaravacanaḥ pariskhalitagatir  
avasrastavāsāḥ samāyātaḥ. taṃ ca dr̥ṣṭvā sā pratyutpannamatiḥ

kauśalād ākalpam apanīya pūrvaprakṛtam eva veśam āsthāya  
 pādaśaucaśayanādyārambham akarot. kaulikas tu grhaṃ praviśya  
 tām ākroṣṭum ārabdhaḥ: puṃścali, tvadgatam apacāraṃ suhrdo  
 me varṇayanti; bhavatu, puṣṭaṃ nigrahaṃ kariṣyāmīty  
 abhidhāya laguḍaprahāraṃ tām jarjarīkṛtadehāṃ vidhāya  
 madhyasthūṇāyāṃ rajjvā supratibaddhāṃ kṛtvā prasuptaḥ.  
 atrāntare sā dūtikā nāpitī kaulikaṃ nidrāvaśaṃ vijñāya punar  
 āgatyedam āha: tava viyogānaladagdhō 'sau mumūrṣur vartate  
 mahānubhāvaḥ. tad aham ātmānaṃ tava sthāne baddhvā tvāṃ  
 muñcāmi: tvāṃ tatra gatvā devadattaṃ sambhāvyā drutatarāṃ  
 āgaccha. iti sā nāpitī tām bandhanād vimocya kāmukasakāśaṃ  
 preṣitavatī. tathānuṣṭhite 'sau vimadaḥ pratibuddhas tathaiva  
 tām ākroṣṭum ārabdhaḥ. dūtikā tu śaṅkitahrdayā-  
 nūcitavākya-dāharaṇabhītā na kiṃ cid ūce. so 'pi bhūyas  
 tām tad evāha. atha sā yāvat pratyuttaraṃ na prayacchatī,  
 tāvat sa kupito darpān mama vacasya uttaramātram api na  
 dadāsiṭy uktvotthāya tīkṣṇaśastreṇa tasyā nāsikāṃ acchinat;  
 āha ca: tiṣṭhaivaṃlakṣaṇā, kaś tvāṃ adhunā vārttāṃ  
 preṇchati. ity uktvā punar api nidrāvaśaṃ upāgamat.  
 athāgatā sā tantravāyī dūtikāṃ apreṇchat: kā te vārttā,  
 kim ayaṃ pratibuddho 'bhihitavān, kathaya kathayeti. dūtikā  
 tu kṛtanigrahā nāsikāṃ darśayanti sāmarṣaṃ āha: paśyasi kā  
 vārttā. mām muñca, gacchāmīti. tathā tv anuṣṭhite nāsikāṃ  
 ādāyāpakrāntā. tantravāyy api kṛtakabaddham ātmānaṃ  
 tathaivākarot. kaulikas tu yathāpūrvam eva pratibuddhas tām  
 ākrośayat. atha sā sakopaṃ sādhiḥṣepam idam āha: are pāpa,



ko mām mahāsatīm virūpayituṃ samarthaḥ. śṛṇvantu me  
 lokapālāḥ. yady ahaṃ kaumāraṃ bhartāraṃ muktvā nānyaṃ  
 parapuruṣaṃ manasāpi vedmi tad anena satyenāvyaṅgaṃ mukham  
 astu. evam uktvā bhūyo 'pi tam āha: paśya re pāpiṣṭha mama  
 mukhaṃ tādṛg eva saṃvṛttam. athāsau mūrkhah  
 kṛtakavacanavyāmohitacittah prajvālyolkām avyaṅgamukhīm  
 jāyām dr̥ṣṭvā protphullanayanah paricumbya hr̥ṣṭamanās tām  
 bandhanād avamucya pādayoh patitvā pīḍitaṃ ca pariṣvajya  
 śayyām āropitavān. parivrājakas tv ādita evārabhya  
 sarvavṛttāntam ālokyā tathaivāste. sā ca dūtikā  
 hastakṛtanāsāpuṭā svagrhaṃ gatvācintayat: kim adhunā  
 kartavyam, katham etan mahac chidraṃ pracchādayāmīti.  
 atha tasyā bhartā nāpito 'nyataḥ pratyūṣasy āgatyā tām  
 bhāryām āha: samarpaya bhadre kṣurabhāṇḍam, rājakule  
 karma kartavyam iti. sā ca gr̥hābhyantarasthitaiva kṣuram  
 eva prāhiṇot. sa ca samastakṣurabhāṇḍāsamarpaṇāt  
 krodhāviṣṭacitto nāpitas tam eva tasyāḥ kṣuram pratīpaṃ  
 prāhiṇot. athāsāv ārtaravam uccaiḥ kṛtvā pāṇinā  
 nāsāpuṭaṃ pramṛjyāsṛkpātasametām nāsikām kṣitau prakṣipyā-  
 bravīt: paritrāyadhvam, paritrāyadhvam, pāpenānenāham  
 adr̥ṣṭadoṣā virūpiteti. tathābhyāgatai rājapuruṣaiḥ  
 pratyakṣadarśanām tām dr̥ṣṭvā virūpām, laguḍaprahārair  
 jarjarīkṛtya paścād dr̥ḍhaṃ baddhvā tayā saha dharmasthānam  
 upanīto nāpitaḥ. pr̥cchyamānās ca dharmādhikṛtaiḥ, kim  
 idaṃ mahad viśasanaṃ svadāreṣu tvayā kṛtam iti, yadā bahuśa  
 ucyamāno na kiṃ cid uttaraṃ prayacchati, tadā

dharmādhikṛtāḥ śūle 'vataṃsyatām ity ājñāpitavantaḥ. atha  
taṃ vadhyasthānaṃ nīyamānaṃ ālokyā sarvavṛttāntadarśī parivrāḍ  
adhikaraṇaṃ upagamya dharmasthānādhikṛtān abravīt: nārhatthainam  
adoṣakartāraṃ nāpitaṃ śūle samāropayitum. yat kāraṇaṃ, idam  
āścaryatrayaṃ śrūyatām.

jambuko huḍuyuddhena vayaṃ cāṣāḍhabhūtinā

dūtikā tantravāyena trayo 'narthāḥ svayaṃkṛtāḥ. 56.

samupalabdhatattvārthaiś cādhikṛtaiḥ paritrāyito  
nāpita iti.

(End of Story 3)

ato 'haṃ bravīmi: jambuko huḍuyuddheneti.

karaṇaka āha: atha kim atra prāptakālaṃ bhavān manyate.

damanako 'bravīt: bhadra, evaṃ apy avasthite buddhimatāṃ  
pratyuddhārasāmarthyam asty eva. uktaṃ ca:

sannasya kāryasya samudbhavārtham

āgāmino 'rthasya ca saṃgrahārtham

anarthakāryapratīṣedhanārtham

yo mantryate 'sau paramo hi mantrah. 57.

tad ayaṃ piṅgalako mahāvyasane vartate; tad asmāt  
saṃjīvakād viyojyaḥ. kasmāt:

vyasanaṃ hi yadā rājā mohāt saṃpratipadyate

vidhinā śāstradr̥ṣṭena bhr̥tyair vāryaḥ prayatnataḥ. 58.

karaṇaka āha: kasmin svāmī piṅgalako vyasane  
vartate. iha hi sapta vyasanāni rājñāṃ bhavanti. tathā hi:

striyo 'kṣā mṛgayā pānaṃ vākpāruṣyaṃ ca pañcamam

mahac ca daṇḍapāruṣyam arthadūṣaṇam eva ca. 59.

damanaka āha: bhadra, ekam evedaṃ vyasanam  
 prasāṅgākhyam saptāṅgam iti. karaṭaka āha: katham ekam  
 evedaṃ vyasanam bhavati. damanaka āha: nanv iha pañca  
 mūlavyasanāni. tadyathā: abhāvaḥ pradoṣaḥ prasāṅgaḥ  
 pīḍanam guṇapratilomatvam iti. karaṭaka āha: kas teṣāṃ  
 prativīśeṣaḥ. damanaka āha: tatra prathamam tāvat  
 svāmyamātyajanapadadurgakośadaṇḍamitrāṇām ekatamasyāpy  
 abhāve vyasanam abhāva ity avagantavyam. yadā tu  
 bāhyaprakṛtayo 'ntaḥprakṛtayo vā pratyekaśo yugapad vā  
 prakupyanti, tad vyasanam pradoṣa iti mantavyam.  
 prasāṅgaḥ pūrvam ukta eva: striyo 'kṣā mṛgayā pānam  
 ityādi. tatra striyo 'kṣā mṛgayā pānam iti kāmajo vargaḥ,  
 vākpāruṣyādiḥ kopajo vargaḥ. tatra kāmajair vyavahitaḥ  
 kopajeṣu pravartate. subodha eva kāmajo vargaḥ. kopajas  
 tu trividho 'pi viśeṣavacanenocyate. parābhidrohabuddher  
 asamīkṣitam asad doṣaśrāvaṇam vākpāruṣyam. nirdayo  
 vadhabandhacchedavidhir anucito daṇḍapāruṣyam.  
 niranukrośato vittalobho 'rthapāruṣyam. evaṃ saptadhā  
 prasāṅgavyasanam bhavati. pīḍanam punar aṣṭadhā,  
 daivāgnyudakavyādhimarakaviṣūcikādurbhikṣāsuriṣṭibhir  
 bhavati. ativiṣṭir anāviṣṭir evāsuriṣṭir ucyate. tad  
 etad vyasanam pīḍanam nāma mantavyam. atha guṇapratilomatā  
 nāmocyate. yadā saṃdhivigrahayānāsanasaṃśrayadvaidhībhāvānām  
 saṃnām guṇānām prātilomyena vartate, saṃdhau prāpte  
 vighrahaṃ karoti, vighrahe prāpte saṃdhim karoti, evam eva  
 śeṣeṣv api guṇeṣu guṇapratilomyena yadā vartate, tadā tad



vyasanam guṇapratilomatety avagantavyam. tat sarvathāyaṃ  
 samjīvakāt piṅgalako viyojyaḥ. yasmāt pradīpābhāvāt  
 prakāśābhāvaḥ. karaṭaka āha: asamartho bhavān, tat katham  
 viyojayiṣyatīti. damanako 'bravīt: bhadra, upāyaś  
 cintanīyaḥ. uktaṃ ca:

upāyena hi yac chakyaṃ na tac chakyaṃ parākramaiḥ

kāki kanakasūtreṇa kṛṣṇasarpam amārayat.

60.

karaṭaka āha: katham caitat, so 'bravīt:

#### KATHĀ 4.

asti kasmimś cit pradeśe vṛkṣaḥ. tasmimś ca  
 vāyasadampatī prativasataḥ sma. tayos tu prasavakāle  
 'samjātakriyāṇy evāpatyāni tadvṛkṣavivarānusārī kṛṣṇasarpō  
 bhakṣayati sma. tatas tau nirvedād anyavṛkṣamūlanivāsinaṃ  
 priyasuhrdaṃ gomāyum aprcchatām: bhadra, kim evaṃ gate  
 prāptakālaṃ bhavān manyate. bālaghātītvāc ca vṛddhayor  
 abhāva evāvayoḥ. so 'bravīt: nātra viṣaye viṣādaḥ kāryaḥ.  
 nūnaṃ sa lubdho nopāyam antareṇa vadhyaḥ syāt.

bhakṣayitvā bahūn matsyān uttamādhamamadhyamān

atilaulyād bakaḥ paścān mṛtaḥ karkaṭakagrahāt.

61.

vāyasāv āhatuḥ: katham caitat. so 'bravīt:

#### KATHĀ 5.

asti kasmimś cit pradeśe nānājalacarasanāthaṃ saraḥ.  
 tatra ca kṛtāśrayaḥ kaś cid bako vṛddhabhāvam upāgato matsyān  
 vyāpādayitum asamarthaḥ. sarastīraṃ gatvodvignam ivātmānaṃ  
 darśayitvāvasthitaḥ. tatrānekamatsyaparivṛta ekah



kulīrako'bravīt: māma kim adyāhāarakṛtyaṃ nānuṣṭhīyate  
 yathāpureti. baka āha: ahaṃ matsyādaḥ, tenopādhinā vinā  
 yuṣmān bravīmi. mayā yuṣmān āsādyā pūrvam prāṇarakṣā kṛtā.  
 sāmpratam mamādyā vṛttivicchedaḥ. ato 'haṃ vīmanāḥ. so  
 'bravīt: māma, kena kāraṇena. baka āha: adya  
 matsyabandhair etatsaraḥsamīpenātikrāmadbhir abhihitam:  
 bahumatsyo 'yaṃ hradaḥ, asmiñ jālaṃ śvaḥ prakṣipāmaḥ, iti.  
 tatraiko 'bravīt; nagarasamīpe 'nye hradā anāsāditāḥ,  
 tān āsādyātra punar āgamiṣyāma iti. tat, bhadrā, vīnaṣṭā  
 nāma yūyam, aham api vṛtticchedād utsanna eveti  
 śokenādyāhāranivṛtto 'smi. tataḥ kulīreṇa matsyānām tan  
 niveditam. tataḥ sarvair matsyair mīlītvābhihito bakaḥ,  
 yathā: yata evāpāyaḥ śrūyate, tata evopāyo 'pi labhyate.  
 tad arhasy asmān paritrātum. baka āha: aṇḍajo 'ham  
 asamartho mānuṣavīrodhe. kiṃ tv asmād dhradād anyam  
 agādhaṃ jalāśayaṃ yuṣmān ekaikaśaḥ saṃkrāmayiṣyāmi. tatas  
 tair bhayād viśvāsam upagatais tāta bhrātar mātula māṃ māṃ  
 prathamatarāṃ nayety abhihitam. athāsau duṣṭamatīḥ krameṇa  
 tān matsyān nītvā nātidūre śilātale nikṣipyāikaikaṃ  
 bhakṣayan paraṃ paritoṣam upāgataḥ. kulīrakas tu  
 mṛtyubhayodvigno muhurmuḥus taṃ prārthitavān: māma, māṃ  
 api tāvad arhasi mṛtyumukhāt paritrātum iti. sa tu  
 duṣṭātmācintayat: nirviṇṇo 'smy anenaikarasena matsyapiśītena;  
 etadīyapiśītaviśeṣam apūrvam āsvādayāmi. tataḥ kulīram  
 utkṣipyā vīyati gataḥ sarvāṇy ambhaḥsthānāni parihṛtya  
 yāvat tasyāṃ vadhyāśīlāyām avatārayitukāmaḥ, tāvat kulīrako

'pi pūrvabhakṣitamatsyāsthirāśiṃ dr̥ṣṭvaivācintayat: bhakṣitā  
anena durātmanā prajñāpūrvakaṃ te matsyāḥ. tat kim adhunā  
prāptakālam. athavā:

abhiyukto yadā paśyen na kāṃ cid gatim ātmanaḥ  
yudhyamānas tadā prājño mriyate ripuṇā saha. 62.

anabhijño 'pi bakaḥ kulīrakasaṃdamśagrahasya  
maurkhyāt kulīrakasakāśāc chiraśchedam avāptavān. kulīrako  
'pi mṛṇālasadr̥śiṃ bakagrīvāṃ gr̥hītvā śanaiḥ śanair  
matsyāntikam eva tatraiva sarasy āgataḥ. taiś cābhihitaḥ:  
bhrātaḥ, kvāsau māma iti. athāsāv abravīt: pañcatvam  
upagataḥ. tasyaitad durātmanaḥ śiraḥ. bhakṣitās  
tenopadhinā bahavaḥ svayūthyā vaḥ, so 'pi matsakāśād vinaṣṭa  
iti.

(End of Story 5)

ato 'haṃ bravīmi: bhakṣayitvā bahūn matsyān iti. atha  
vāyaso jambukam āha: āvayoḥ kiṃ prāptakālam manyase. asāv  
āha: kasya cid dhanikasya rājāmātyādeḥ suvarṇasūtram ādāya  
tasya koṭare sthāpyatām. tajjighṛkṣavas taṃ kṛṣṇasarpaṃ  
vyāpādayiṣyanti. ity uktvā sa sṛgālo 'pakrāntaḥ. atha  
vāyasau tad ākarṇya suvarṇasūtrānveṣināv ātmecchayotpatitau.  
tataś ca kākī kiṃ cit saraḥ prāpya yāvat paśyati, tāvat  
tanmadhye kasya cid rājño 'ntaḥpuram  
jalāsannanyastakanakasūtramuktāhāravastrābharanaṃ jalakriḍāṃ  
karoti. atha sā vāyasī kanakasūtram ekam ādāya viyatā śanair  
ātmānaṃ darśayantī svam ālayaṃ prati prāyāt. tataś ca  
kañcukino varṣadharās ca tan nīyamānam avalokya gr̥hītalaguḍāḥ

satvaram anuyayuh. kāky api sarpakoṭare tat kanakasūtram  
 nikṣipya sudūratarā avasthitā. atha rājapuruṣā yāvat taṁ  
 vṛkṣam ārohanti, tāvat koṭaragataḥ kṛṣṇasarpah  
 prasāritabhoga āste. taiś cāsau laguḍaprahārair ghātitaḥ.  
 tat kṛtvā kanakasūtram ādāya yathābhilaṣitaṁ sthānaṁ gatāḥ.  
 vāyasadampatī api tataḥ paraṁ sukhena vasataḥ.

(End of Story 4)

ato 'haṁ bravīmi: upāyena hi yac chakyaṁ iti. tan  
 na kiṁ cid iha buddhimatām asādhyam asti. uktaṁ ca:  
 yasya buddhir balaṁ tasya nirbuddhes tu kuto balam  
 paśya siṁho madonmattaḥ śāsakena nipātitaḥ. 63.

karāṭaka āha: katham etat. so 'bravīt.

#### KATHĀ 6.

asti kasmiṁś cid vanoddeśe madonmatto nāma siṁhaḥ.  
 sa cājasram eva mṛgotsādanaṁ kurute. atha te mṛgāḥ sarva  
 eva militvā praṇatacittās taṁ mṛgarājaṁ vijñāpayām āsuḥ:  
 deva, kim anena paralokaviruddhena svāmino nṛśaṁsena  
 niṣkāraṇaṁ sarvamṛgotsādanakarmaṇā kṛtena. vayaṁ tāvad  
 vinaṣṭā eva, tavāpy āhārasyābhāvaḥ, tad ubhayata upadravaḥ.  
 tat prasīda, vayaṁ eva svāmina āhārārtham ekaikaṁ vanacaraṁ  
 vāreṇa svajātisamuttham pratyahaṁ preṣayāmaḥ. siṁhenoktam:  
 evaṁ astv iti. tataḥ prabhṛti pratidinaṁ taiḥ preṣitam  
 ekaikaṁ mṛgaṁ bhakṣayan sthitaḥ. atha kadā cij jātikramāc  
 chaśakasya vāraḥ samāyātaḥ. sa tu sarvair mṛgaiḥ preṣitaś  
 cintayām āsa: antakaro 'yaṁ mṛtyumukhapraveśaḥ. kim



adhunā prāptakālaṃ mameti. athavā buddhimatāṃ kim aśakyam.  
 tat siṃham evopāyena vyāpādayāmi. iti. tata  
 āhāra velātikramam kṛtvā mandam mandam agacchat. siṃho 'pi  
 kṣutkṣāmakaṇṭhaḥ kopāviṣṭo bhartsayaṃ tam āha: sukruddhair  
 api kiṃ kriyate 'nyatra prāṇaviyogāt. sa tvam adya gatāsur  
 eva. kathaya, ko 'yaṃ tava velātyayaḥ. atha praṇamya  
 savinayaṃ śaśakaḥ provāca: svāmin, nāyaṃ mamāparādhaḥ.  
 aham āgacchan pathi siṃhāntareṇa nirudhya bhakṣitum  
 upakrāntaḥ tato mayābhihitam: ahaṃ svāmino madonmattasya  
 siṃhasya bhojanārthaṃ gacchāmi. tatas tenābhihitam:  
 caurarūpī sa madonmattaḥ. tatas tam āhūya drutam āgaccha,  
 yena yaḥ kaś cid āvayor madhyāt parākrameṇa rājā bhaviṣyati,  
 sa sarvān evaitān mṛgān bhakṣayiṣyati. ato 'haṃ svāminam  
 nivedayitum āgato 'smi. tac chrutvā siṃhaḥ sakopam āha:  
 katham anyo 'tra madbhujaparirakṣite vane siṃhaḥ. satvaraṃ  
 gatvā mama taṃ durātmānaṃ darśayasveti. śaśaka āha: yady  
 evaṃ tad āgacchatu svāmī, taṃ darśayāmi. asāv api śaśakas  
 taṃ grhītvā vimalajalasampannaṃ mahāntaṃ kūpam atra taṃ  
 paśyety adarśayat. tataḥ so 'pi mūrkhāḥ siṃha ātmanaḥ  
 pratibimbaṃ jalamadhyagataṃ drṣṭvāyam asau sapatna iti  
 matvātikopavaśāt siṃhanādaṃ mumoca. tatas tatpratiśabdena  
 dviguṇataro nādaḥ kūpāt samutthitaḥ. athāsau taṃ nādam  
 ākarṇya śaktataro 'yam iti matvā tasyopary ātmānaṃ nikṣipya  
 pañcatvam upagataḥ. śaśako 'pi hrṣṭamanāḥ sarvān mṛgān  
 ānandya taiḥ praśasyamāno yathāsukhaṃ tatra vane nivasati  
 sma.

(End of Story 6)



ato 'haṃ bravīmi: yasya buddhir balaṃ tasyeti. tac  
 chrutvā karaṇaka āha: yady evaṃ tarhi gaccha, śivās te  
 panthānaḥ santu. yathābhipretam anuṣṭhīyatām iti. atha  
 damanakaḥ piṅgalakasamīpaṃ gatvā praṇamyopaviṣṭaḥ.  
 tenābhihitaḥ: kuta āgamyate bhavatā. cirād dr̥ṣṭo 'si. so  
 'bravīt: deva, ātyayikaṃ manyamāno bhartre nivedayitum  
 āgato 'smi. na cāyaṃ manorathaḥ saṃśritānām. kiṃ ca,  
 uttarakriyākālavinipātabhītair nivedyate. tathā hi:

aniyuktā hi sācivye yad vadanti manīṣiṇaḥ  
 anurāgadravasyaitāḥ praṇayasyātibhūmayāḥ. 64.

atha piṅgalakaḥ śraddheyavacanatvāt taṃ sādaram āha:  
 kiṃ bhavān vaktum icchatīti. so 'bravīt: ayaṃ tāvat  
 saṃjīvakas tavopari drugdhamatiḥ. viśvāsopagataś cāyaṃ  
 matsaṃnidhāv āha: dr̥ṣṭāsyā piṅgalakasya mayā sārāsāratā  
 śaktitrayasya, yata enaṃ hatvā svayam evāhaṃ rājyaṃ  
 grahīṣyāmīti. etac ca vajrāśaniduḥsahataraṃ vacanaṃ śrutvā  
 kṣubhitahr̥dayaḥ piṅgalako moham upāgato na kiṃ cid ūce.  
 damanakas tu tasyākāraṃ dr̥ṣṭvaivam āha: ayaṃ tāvad  
 ekamantriprādhānyena mahān doṣa āpatitaḥ. sādhu cedam  
 ucyate:

atyucchrite mantriṇi pārthive ca  
 viṣṭabhya pādāv upatiṣṭhate śrīḥ  
 sā strīsvabhāvād asahā bharasya  
 tayor dvayor ekataraṃ jahāti. 65.

ekaṃ bhūmipatiḥ karoti sacivaṃ rājye pramāṇaṃ yadā  
 taṃ mohāc chrayate madaḥ sa ca madālasyaena nirvidyate

nirviṇṇasya padaṃ karoti hṛdaye tasya svatantrasprhā  
svātantryasprhayā tataḥ sa nṛpateḥ prāṇān abhidruhyati.

66.

viṣadigdhasya bhaktasya dantasya calitasya ca  
amātyasya ca duṣṭasya mūlād uddharaṇaṃ sukham.

67.

sa cādhunā niravagrahaḥ sarvakāryeṣu svecchayā  
pravartate. tat kim atra yuktaṃ. api ca:

kāryāṇy arthopamardena svanurakto 'pi sādhasya  
nopekṣyaḥ sacivo rājñā sa taṃ mathnāty upekṣitaḥ.

68.

tac ca śrutvā siṃho 'bravīt; ayaṃ tāvad asadṛśo mama bhrtyaḥ,  
kathaṃ mamopari vikariṣyati. so 'bravīt: deva,  
bhrtyo 'bhrtya ity anaikāntikaṃ etat. uktaṃ ca:

na so 'sti puruṣo rājñāṃ yo na kāmāyate śriyam  
aśaktā bhagnamānās tu narendraṃ paryupāsate.

69.

siṃha āha: bhadra, tathāpi tasyopari mama cittaṃ  
na praduṣyati. yat kāraṇaṃ:

anekadoṣaduṣṭo 'pi kāyaḥ kasya na vallabhaḥ  
kurvaṇn api vyalīkāni yaḥ priyaḥ priya eva saḥ.

70.

damanaka āha: ata evāyaṃ doṣaḥ. vyudasya sarvaṃ  
mṛgajanaṃ svāminā yasyopary āsthā pratibaddhā, so 'yam  
adhunā svāmitvam abhivāñchati. api ca:

yasminn evādhikaṃ cakṣur āropayati pārthivaḥ  
sute vā svakulīne vā sa lakṣmyā harate manaḥ.

71.

tena hi deva nāyam upāyaḥ.

satāṃ matim atikramya yo 'satāṃ vartate mate  
na sa jīvayituṃ śakyaḥ sarvabhakṣa ivāturaḥ.

73.

apriyasyāpi vacasaḥ pariṇāmāvirodhinaḥ.

vaktā śrotā ca yatrāsti ramante tatra saṃpadaḥ. 75.

siṃha āha:

ukto bhavati yaḥ pūrvaṃ guṇavān iti saṃsadi

na tasya vācyaṃ nairguṇyaṃ pratijñāṃ parirakṣatā 77.

anyac ca, mayāyam śaraṇāgata iti kṛtvābhayaavācaṃ  
dattvānīto vardhitaś ca. tat katham ayam akṛtajño druhyati.

damanaka āha:

durjanaḥ prakṛtiṃ yāti sevyamāno 'pi yatnataḥ

svedanābhyañjanopāyairḥ śvapuccham iva nāmitam. 78.

api ca:

apṛṣṭas tasya tad brūyād yasya necchet parābhavam

eṣa eva satāṃ dharmo viparīto mato 'nyathā 79.

sa tāvad drohī. kiṃ tu:

hitakṛdbhir akāryam ihamānāḥ

suhṛdaḥ kleśaparigrahān nivāryāḥ

paripūrṇam idaṃ hi sādhuvr̥ttam

kathitam sadbhir asādhuvr̥ttam anyat. 81.

suptaṃ vahnau śiraḥ kṛtvā bhujaṃgaprastare varam

apy upekṣeta sanmitraṃ na punar vyasanonmukham. 83.

tad yad idaṃ saṃjīvakasaṃsarga vyasanam, tad  
devapādānāṃ trivargahānikaram. atha bahuprakāraṃ  
vijñāpyamānā api devapādā madvacanam ākṣipya kāmataḥ  
pravartante; tad uttaratrāpacāre bhr̥tyadoṣo na kārya iti.  
uktaṃ ca:

nṛpaḥ kāmāsakto gaṇayati na kāryaṃ na ca hitaṃ

yatheṣṭaṃ svacchandaḥ pravicarati matto gaja iva

tato mānādhmātaḥ patati sa yadā śokagahane

tadā bhṛtye doṣān kṣipati na nijaṃ vetty avinayam. 84.

siṃha āha: bhadra, evaṃ avasthite kim asau

pratyādeśyaḥ. damanaka āha: kathaṃ pratyādiśyate. katara eṣa nayaḥ.

pratyādiṣṭas tvarate ripur apakartuṃ balāt prahartuṃ vā

tasmāt pratyādeṣṭuṃ nyāyṇo 'riḥ karmaṇā na girā. 85.

siṃha āha: sa tāvac chaṣṭabhuḥ, vayaṃ piśitabhujāḥ;

tat kim asau mamāpakartuṃ samarthaḥ. damanaka āha: evaṃ

etat; sa śaṣṭabhuḥ, devapādāḥ piśitabhujāḥ; so 'nnabhūtaḥ,

devapādā bhoktr̥bhūtāḥ. tathāpy asau yadī svayam anarthaṃ

na kariṣyati, tato 'nyasmād utpādayiṣyati. siṃha āha: kā

śaktir asya svato 'pakartuṃ parato 'pakartuṃ vā. so 'bravīt:

tvam tāvad ajasram anekamattagajagavayamahiṣavarāhaśārdūlacit-

rakayuddheṣu nakhadantasamnipātakṛtavraṇaśabalatanuḥ. ayaṃ

punaḥ sadā tvatsamīpavāsī prakīrṇaviṇmūtraḥ tadanuṣaṅgāc ca

kṛmayāḥ sambhaviṣyanti. te yuṣmaccharīrasāmīpyāt

kṣatavivarānusāriṇo 'ntaḥ pravekṣyanti. tathāpi tvam

vinaṣṭa eva. uktaṃ ca:

na tv avijñātaśīlāya kaś cid dadyāt pratiśrayam

ṭiṇṭibhasya hi doṣeṇa hatā mandavisarpiṇī. 86.

piṅgalaka āha: katham etat. so 'bravīt:

KATHĀ .

asti kasya cid rājño vāsagṛhe sarvagūṇopetam



ananyasadr̥ṣaṃ śayanam. tatra pracchadapaṭaikaḍeṣe  
 mandavisarpiṇī nāma yūkā prativasati sma. sā ca tasya  
 mahīpate raktam āsvādayanti sukhena ciraṃ kālaṃ nayamānā  
 tiṣṭhati. atha kadā cit tasmiṇ chayane tiṣṭibho nāma  
 matkuṇo vāyunā preritaḥ saṃnipatitaḥ. sa tu taḥ chayanam  
 atisūkṣmottaracchadam ubhayopadhānaṃ jāhnavīpulīnavipulaṃ  
 paramamṛdu surabhigandhaṃ dr̥ṣṭvā paraṃ paritoṣam upagataḥ.  
 tatsparśākṛṣṭamanā itaś cetaś ca paribhraman katham api  
 tayā mandavisarpiṇyā dr̥ṣṭaḥ. tayā cābhihitaḥ: kutas tvam  
 asminn ayogyādhivāsa āgataḥ. apagamyatām asmād iti. so  
 'bravīt: ārye, mayā tāvad anekaprakārāṇi  
 brāhmaṇakṣatriyaviṭchūdrāntaḥsthāni rudhirāṇy āsvāditāni,  
 tāni tu rūkṣāṇi picchilāṇy atusṭikarāṇy amanojñāni. yaḥ  
 punar asya śayanasyādhiṣṭhātā, tasyāsaṃśayaṃ manoramam  
 amṛtopamaṃ cāsṛg bhaviṣyati. ajasraṃ bhiṣagbhiḥ  
 prayatnād auśadhādyupakramād vātapittaśleṣmanirodhād  
 anāmayatayā snigdhapeśaladravaiḥ  
 sakhaṇḍaguḍadāḍīmatrikatukapaṭubhiḥ  
 sthalaajalajakhecarabalavatpradhānapiśītopabr̥ṃhitair  
 āhārair upacitam. rudhiraṃ rasāyanam iva manye. taḥ ca  
 surabhi puṣṭikaraṃ cecchāmy ahaṃ tvatprasādād āsvādayitum  
 iti. ato 'sau mandavisarpiṇy āha: asaṃbhāvyam etat  
 tvadvidhānām agnimukhānām daṃśavṛttinām. ato 'pagamyatām  
 asmāc chayanād iti. tataḥ so 'syāḥ pādayor nipatya punas  
 tad eva prārthitavān. sā tu dākṣiṇyāt tathā nāmeti  
 pratipannā. kiṃ tu naivākāle na cātimṛdubhāge tvayāśya

prahartavyam iti. so 'bravīt: ko 'sya kālaḥ. anabhijño 'ham  
 aparicitatvāt. sā tv akathayat: madhupānaśramāgatanidrasya  
 rativilāsanirbharasuptasya ca śanair mṛdutaḥ bhavata  
 vicāraṇīyam. madaśramanidrāparītakāle nāśu prabudhyate iti.  
 tathaiva ca tena pratipannam. evaṃ vartamāne prathamapradoṣa  
 eva tena kālānabhijñena bubhukṣayā cārtena suptamātra eva  
 prṣṭhapradeśe daṣṭo rājā. asāv api pārthiva ulmukadagdha iva  
 sasambhramam utthāyāha: are daṣṭo 'smi kenāpi, nirūpyatām  
 iti. atha matkupaś cakitatvād rājavacanam śrutvā śayanād  
 avatīryānyad vivaram praviṣṭaḥ. śayyāpālair api svāmyādeśād  
 dīpikām ādāya sunipuṇam anviṣadbhir vastram  
 samparivartayadbhir, antarlīnā mandavisarpiṇī drṣṭā vyāpāditā  
 ca.

(End of Story 7)

ato 'ham bravīmi: na tv avijñātaśīlāyeti. ākhyāte  
 cākhyāne piṅgalaka āha: bhadra, katham asau jñātavyo mayā  
 drohabuddhir iti, kaś cāsyā yuddhamārga iti. damanako  
 'bravīt: anyadāsau srastāṅgo devapādāntikam āgacchati. adya  
 yadi śṛṅgāgrapraharaṇābhīmukho yuddhacittaḥ sa cakito diśo  
 'valokayaṃś copaśliṣyet, tad deva pādair avagantavyam  
 drugdhabuddhir ayam iti. evam uktvā siṃham vikṛtahṛdayam  
 vidhāya damanakaḥ saṃjīvakasakāśam prāyāt. tasyāpi  
 mandagatir adhr̥tiparītam ivātmānam adarśayat. tatas tena  
 sādaram abhihitaḥ: bhadra, bhavataḥ kuśalam iti. damanako  
 'bravīt: kutaḥ khalu kuśalam anujīvinām. kasmāt:

sampattayaḥ parāyattāḥ sadā cittam anirvṛtam  
svajīvite 'py aviśvāsaś teṣāṃ ye rājasamsritāḥ. 87.

ko 'rthān prāpya na garvito bhuvi naraḥ kasyāpado  
'staṃgatāḥ

strībhiḥ kasya na khaṇḍitaṃ bhuvi manaḥ ko nāma rājñāṃ  
priyaḥ

kaḥ kālasya na gocarāntaragataḥ ko 'rthī gato gauravaṃ  
ko vā durjanavāgurānipatitaḥ kṣemeṇa yātaḥ pumān. 89.

tat sarvathā:

kaḥ kālāḥ kāni mitrāṇi ko deśaḥ kau vyayāgamau  
kaś cāhaṃ kā ca me śaktir iti cintyaṃ muhur muhuḥ. 90.

hṛdayāntarnihitabhāvasya tasya vacanaṃ śrutvā  
saṃjīvako 'bravīt: bhadra, atha kim atra. sa āha: yady  
api rājaviśvāso na kathanīyaḥ, tathāpi bhavāṃs tāvan  
matsaṃpratya yād āgataḥ sthitaś ca. tad avaśyaṃ mayā tava  
hitam ākhyeyam. ayaṃ svāmī piṅgalakas tavopari  
drugdhabuddhiḥ. anena cādyābhihitam: saṃjīvakaṃ hatvā  
svaparivāraṃ tadāmiṣeṇa tarpayāmi. iti. etac chrutvā  
saṃjīvakaḥ paraṃ viśādam agamat. damanaka āha: yad atra  
karaṇīyam, tad ahīnakālaṃ saṃcintyatām iti. pūrvakālaṃ  
śraddheyavacanatvāc ca damanakasya sutarām āvignahṛdayaḥ  
paraṃ bhayaṃ upāgataḥ saṃjīvaka āha; suṣṭhu khalv idam  
ucyate:

durjanagamyā nāryaḥ prāyeṇāpātrabhṛd bhavati rājā

kṛpaṇānusāri ca dhanaṃ devo giryudadhivarṣī ca. 91.

evaṃ cācintayat: kaṣṭaṃ bhoḥ. kim idam āpatitaṃ mameti.

api ca:

ārādhyamāno nr̥patiḥ prayatnād

ārādhyate nāma kim atra citram;

ayaṃ tv apūrvāḥ pratimāviśeṣo

yaḥ sevyaṃmāno riputām upaiti.

92.

tat sarvathāśakyo 'yam arthaḥ.

nimittam uddiśya hi yaḥ prakupyati

dhruvaṃ sa tasyāpagame prasīdati

akāraṇadveṣi mano hi yasya vai

kathaṃ paras taṃ paritoṣayiṣyati.

93.

āha ca: kiṃ mayāpakṛtaṃ svāminaḥ piṅgalakasya.

damanaka āha: vayasya, nirnimittāpakārā hi pararandhrānveṣiṇaś

ca rājāno bhavanti. so 'bravīt: evam etat. sādhu cedam

ucyate:

bhaktānām upakāriṇām priyahitavyāpārayuktātmanām

sevāsaṃvyavahāratattvaviduṣām drohacyutānām api

vyāpattiḥ skhalitāntareṣu niyatā siddhir bhaved vā na vā

tasmād ambupater ivāvanipateḥ sevā sadāśaṅkinī.

97.

svabhāvaś cāyam.

bhāvasnigdhair upakṛtaṃ api dveṣyatām eti kiṃ cic

chāṭhyād anyair apakṛtaṃ api prītim evopayāti

durgrāhyatvān nr̥patimanasām naikabhāvāśrayaṇām

sevādharmāḥ paramagahano yoginām apy agamyāḥ.

98.

guṇā guṇajñeṣu guṇībhavanti

te nirguṇaṃ prāpya bhavanti doṣāḥ

susvādutoyappravahā hi nadyāḥ

samudram āsādyā bhavanty apeyāḥ

99.



candanataruṣu bhujamgā jaleṣu kamalāni tatra ca grāhāḥ  
guṇaghātiṇaḥ khalu khalā bhogeṣu kva nu sukhāny avighnāni.

105.

ketakyaḥ kaṇṭakair vyāptā nalinyaḥ paṅkasambhavāḥ  
vilāsinyaḥ sakutṭṭinyaḥ kva ratnam anupadravam. 106.

damanaka āha: ayaṃ tāvat svāmī piṅgalaka ādau vāṇmadhuraḥ  
pariṇāme viṣapratimacitto mayā jñāta iti. vicintya  
saṃjīvako 'bravīt: bhadra, evam evaitat. mayaivaitad asmād  
anubhūtam. yathā:

dūrād ucchritapāṇir ārdranayanaḥ protsāritārdhāsano  
gāḍhāliṅganatatparaḥ priyakathāpraśneṣu dattottaraḥ  
antar gūḍhaviṣo bahir madhumayaś cātīva māyāpaṭuḥ  
ko nāmāyam apūrvanāṭakavidhir yaḥ śikṣito durjanaiḥ.

107.

kaṣṭaṃ bhoḥ. kvāhaṃ śaṣpabhakṣaḥ, kvāyam  
āmiṣabhakṣasimhasaṃsargaḥ. sādhu cedam ucyate:

hutāśajvālābhe sthitavati ravāv astaśikhare  
pipāsuḥ kiñjalkaṃ praviśati sarojaṃ madhukaraḥ  
tadantaḥ saṃrodhaṃ na gaṇayati saṃdhyāsamayaajaṃ  
jano 'rthī nāpāyaṃ vimṛśati phalaikāntatṛṣitaḥ. 109.

gaṇḍopānteṣv aciraniṣṭaṃ vāri mattadvipānāṃ  
ye sevante navāmadhurasāsvādalubdhā dvirephāḥ  
te tatkarṇavyajanapavanapreṅkhitair bhinnadehā  
bhūmiṃ prāptāḥ kamalavivarakrīḍitāni smaranti. 111.

athavā guṇavatām evāyaṃ doṣaḥ yataḥ:

narendrā bhūyiṣṭhaṃ guṇavati jane 'tyantavimukhāḥ  
 striyaḥ prāyo lobhād vyasanīṣu ca mūrkhheṣv abhīratāḥ  
 narāṇāṃ mātmyaṃ guṇata iti mithyā stutir iyaṃ  
 janaḥ prāyeṇāyaṃ na hi puruṣatattvaṃ gaṇayati 113.  
 tat sarvathā kṣudramaṇḍalāntarapraviṣṭasya me jīvitam eva  
 nāsti. uktaṃ ca:  
 bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajīvināḥ  
 kuryur doṣaṃ adoṣaṃ vā uṣṭre kākādayo yathā. 115.  
 damaṇaka āha: kathaṃ caitat. so 'bravīt:

#### KATHĀ 8.

asti kaśmīś cid vanoddeśe madotkato nāma siṃhaḥ  
 prativasati sma. tasyānucarās trayo dvīpivāyasaḥ gomāyavaḥ.  
 atha tais tad vanaṃ bhramadbhiḥ sārthavāhaparibhṛṣṭa uṣṭro  
 drṣṭaḥ. taṃ cāvijñātapūrvarūpaṃ hāsyajananaṃ drṣṭvā siṃhaḥ  
 prṣṭavān: idam apūrvam sattvaṃ iha vane prcchyatām: ka  
 tvam, kuta āgata iti. tato 'vagatatattvārtho vāyaso 'bravīt:  
 kathanakanāmostro 'yam iti. tatas tair viśvāsyā  
 siṃhasakāśam ānītaḥ. tenāpi yathāvṛttam ātmano viyogaḥ  
 sārthavāhāt samākhyātaḥ. siṃhena cāsyābhyupapattir  
 abhayapradānaṃ ca dattam. evaṃ ca vartamāne kadā cit siṃho  
 vanyagajayuddharadanakṣataśarīro guhāvāsī samvṛttaḥ.  
 pañcaṣaṣṭasaptadivasātīkrānte ca kāle sarva eva ta  
 āhāravaikalyād ātyayikam āpatitāḥ. yato 'vasannāḥ tataḥ  
 siṃhenābhihitāḥ: aham anayā kṣaturujā na kṣamaḥ pūrvavad  
 āhāraṃ bhavatām utpādayitum. tad yūyam ātmārthe 'pi tāvad  
 abhyudyamaṃ kurudhvam iti. tatas te procuḥ: evaṃ sthiteṣu  
 devapādeṣu kim asmākaṃ puṣṭyarthena. iti. siṃha āha:

sādhv anujīvivṛttaṃ madupari bhaktiś ca bhavatām.  
 atiśobhanam abhihitam. śaktā bhavantaḥ, sarujaś cāham. tan  
 mamaitadavasthasyopanayatāhāram iti. yadā ca na kiṃ cid ūcus  
 te tadānenābhihitāḥ: kim anayā vṛṇḍayā. anviṣyatām kiṃ cit  
 sattvam. aham etadavastho 'pi yuṣmākam ātmanaś  
 cotpādayiṣye prāṇayātrērtham iti. evam uktās te 'py utthāya  
 vanāntaram praviṣṭā bhramitum ārabdhā yāvan na kiṃ cit  
 sattvaṃ paśyanti, tāvad vyudasya kathanakaṃ duṣṭamantram  
 ārabdhāḥ kartum. tatra vāyasa āha: vināśitā vayam anena svāminā  
 svādhīne 'py arthe. tāv āhatuḥ: katham. so 'bravīt: imaṃ  
 kathanakam eva hatvā kiṃ na prāṇayātrāṃ kurma iti. tāv  
 āhatuḥ: ayam asmākaṃ viśvāsopagataḥ śaraṇāgato vayasatyave  
 'nujñātaḥ. sa āha: śaṣṭabhujaḥ piśitāśinaś ca  
 viṣamasambandhāḥ. tatas tāv ūcatuḥ: svāmināpy asyā-  
 bhayapradānaṃ dattam. tena cāyuktam aśakyaṃ caitatā iti.  
 punar api vāyaso 'bravīt: tiṣṭhata yūyam, yāvad aham  
 evaitadarthaṃ sampratipādayiṣyāmi. ity uktvā siṃhasakāśam  
 agamat. siṃhena cābhihitam: anviṣṭaṃ yuṣmābhiḥ kiṃ cit  
 sattvam iti. kāko 'bravīt: yasya cakṣur balaṃ vā syāt,  
 so 'nviṣyatu. vayaṃ tu sarva evāhāravaikalyād andhāḥ  
 parikṣiṇaśaktayaś ca. kiṃ tu prāptakālam avaśyaṃ vijñāpyaḥ  
 svāmī. vināśitaḥ svātmanātmā svādhīne 'py āhāre. siṃho  
 'bravīt: katham. kāka āha: nanv ayaṃ kathanaka iti.  
 siṃhaḥ sakopam āha: kaṣṭam. nṛsaṃsam etat. mayāsyā-  
 bhyupapattir abhayaṃ ca dattam. tat kathaṃ vyāpādayāmi.  
 api ca:



na gopradānaṃ na mahīpradānaṃ

na cānnadānaṃ hi tathā pradhānam

yathā vadantīha mahāpradānaṃ

sarvaprādāneṣv abhayapradānam.

116.

kāko 'bravīt: aho svāmino dharmasāstraṃ prati pratibhā.

etaḍ anyad api pradhānaṃ maharṣivacanam, yathā śreyasām arthe  
pāpīyān samārambhaḥ. api coktam:

tyajed ekaṃ kulasyārthe grāmasyārthe kulaṃ tyajet

grāmaṃ janapadasyārthe svātmārthe pṛthivīm tyajet. 117.

punaś cāha: mā svāmi svayaṃ vyāpādayatu. mayāsyopadhinā

vadha ārabdhaḥ. so 'bravīt: katham iva. vāyasa āha: ayaṃ

tāvad etadavasthaṃ svāminam asmāṃś ca dr̥ṣṭvā svayaṃ

evātmānam anyapuṣṭyartham svargagamanāya sattvahitāya

nivedayati; tato na doṣaḥ. evam abhihitavati vāyase siṃho

matibhramam ivārpito na kiṃ cid apy udāhṛtavān. asāv api

punas tatsakāśam gatvā kṛtakavacanaiḥ pratyekaṃ vijñāpitavān:

aho svāmino mahaty avasthā vartate. nāsikāntaprapṭajīvitas

tiṣṭhāti. tat tena vinā ko 'smākam atra kānane rakṣitā.

tad asya kṣudrogāt paralokaprasthitasya svayaṃ gatvā

svaśarīradānaṃ kurmaḥ, yena svāmiprasādasyānṛnatāṃ gacchāmaḥ.

iti. tataḥ kṛtasaṃvidāḥ saha kathanakena siṃhasakāśam

gatāḥ. atha kākenoktam: deva, āhāro na prāptaḥ;

anekopavāsakliṣṭaś ca svāmī. tat sarvathā madīyaṃ māṃsam

upabhujyatām iti. athāsāv āha: svalpakāyo bhavān; na

yuṣmaccharīropabhoge kṛte 'py asmākaṃ kiṃ cit tṛptikāraṇam

bhavati. tasmiṃś cāpayāte gomāyur apy evam abhihitavān:



asmān mama viśiṣṭataram śarīram; tan matprāṇaiḥ  
 kriyatām prāṇayātreṭi. tam api siṃhas tathaivābhīhitavān.  
 apayāte ca tasmin dvīpy āha: 'ābhyām mama viśiṣṭataram  
 śarīram idam upabhuḥjyatām iti. tam apy asāv āha:  
 alpakāyo bhavān apīti. tac chrutvā kathanako 'cintayat:  
 naivātra kaś cid vināśyate. tad aham apy evam eva  
 bravīmi. tata utthāya siṃhāntikam upagamyābravīt: deva,  
 ebhyo mama viśiṣṭataram śarīram. tasmān  
 maccharīreṇātmanah prāṇayātrā kriyatām iti. evam  
 abhivadann evāsau dvīpigomāyubhyām vidāritobhayakukṣiḥ  
 sadyaḥ pañcatvam upagato bhakṣitaś ceti.

(End of Story 8)

ato 'ham bravīmi: bahavaḥ paṇḍitāḥ kṣudrā iti. ākhyāte  
 cākhyānake punar damanakaṃ saṃjīvako 'bravīt: bhadra,  
 kṣudraparivāro 'yaṃ rājā na śivāyāśritānām. uktaṃ ca:  
 varam ḡrdhro haṃsaiḥ salilaparituṣṭaiḥ parivrto  
 na haṃsaḥ kravadyādaiḥ pitṛvanavihaṃgair akarūṇaiḥ  
 parivāraḥ kṣudro dahati puruṣaṃ sadguṇam api  
 sahāyair akṣudrair bhavati guṇahīno 'pi guṇavān. 118.  
 tat so 'yaṃ kenāpi mamopari rājā viprakṛtaḥ. sādhu cedam  
 ucyate:

mṛdunā salilena khanyamānāny  
 apakṛṣyanti girer api sthalāni  
 upajāpakṛtodyamais tu tajjñaiḥ  
 kim u cetāṃsi mṛdūni mānavānām.

119.

tad evaṃ gate kim adhunā prāptakālam. athavā kim anyad

yuddhāt. tadājñānuvartanam ayuktaṃ. uktaṃ ca:

guroṛ apy avaliptasya kāryākāryam ajānataḥ  
utpathapratipannasya nyāyyaṃ bhavati śāsanam. 120.

yān yajñasaṅghais tapasā ca lokān  
svargaiṣiṇo dānacayais ca yānti  
kṣaṇena tān apy abhiyānti dhīrāḥ  
prāṇān suyuddheṣu parityajantaḥ. 121.

prāṇās ca kīrtis ca paricchadaś ca  
sarve 'pi yuddhena hi rakṣaṇīyāḥ  
yuddhe viśiṣṭaṃ maraṇāṃ narāṇāṃ  
dviṣadvāśe jīvati yo mṛto 'sau. 122.

mṛtaḥ prāpsyati vā svargaṃ śatrūn hatvāpi vā sukham  
ubhāv api hi śūrāṇāṃ guṇāv etau sudurlabhau. 123.

damanaka āha: bhadra, anupāya eṣaḥ. yat kāraṇam:  
śatroṛ vikramam ajñātvā vairam ārabhate hi yaḥ  
sa parābhavam āpnoti samudra iva tiṭṭibhāt. 124.

saṃjīvaka āha: kathaṃ caitat. damanako 'bravīt:

### KATHĀ 9

asti kasmīṃś cit samudratīraikadeśe tiṭṭibhadampatī  
prativasataḥ sma. atha kadā ciṭ tiṭṭibhī pratyāsannaprasavā  
bhartāraṃ abravīt: nātha, kiṃ cit prasavayogyam sthānam  
anviṣyatām. asāv akathayat: nanv etad eva sthānaṃ  
vṛddhikaram, atraiva prasūṣveti. sābravīt: alam anena  
sāpāyena sthānena. kadā cit samudravelā jalaplāvanena  
mamāpatyāny apaharet. asāv āha: bhadre, na śakto

mahodadhir mayā sārḍham īdṛśaṃ vairānubandhaṃ kartum iti.

sā vihasyābravīt: bahv asadṛśaṃ tava samudreṇā balam.

katham ātmano na jñāyate sārāsāratā. uktaṃ ca:

duḥkham ātmā paricchettum evaṃ yogyo na veti vā

astīdṛg yasya vijñānaṃ sa kṛcchre 'pi na sīdati. 125.

api ca:

mitrāṇāṃ hitakāmānāṃ yo vākyaṃ nābhinandati

sa kūrma iva durbuddhiḥ kāṣṭhād bhraṣṭo vinaśyati. 126.

tiṭṭibha āha: kathaṃ caitat. sābravīt:

#### KATHĀ 10

asti kasmimś cit sarasi kambugrīvo nāma kacchapaḥ  
 prativasati sma. tasya dvau suhr̥ḍau saṃkaṭavikaṭanāmānau  
 haṃsau. atha kālaviṇṇaśyaye dvādaśavārṣiky anāvṛṣṭir āpatitā.  
 tatas tayoṛ matir utpannā: kṣīṇatoyaṃ jātam idaṃ saraḥ.  
 anyāṃ jalāśayaṃ gacchāva iti. kiṃ punaś ciraparicitam  
 idaṃ priyamitraṃ kambugrīvam āmantrayāvahe. tathā  
 cānuṣṭhite kacchapenābhihitau: kasmān mamāmantraṇaṃ  
 kriyate. yadi tu sneho 'sti, tato mām apy asmān mṛtyumukhāt  
 trātum arhathaḥ. yat kārāṇam, yuvayos tāvad āhāravaikalyam  
 eva kevalam asmin svalpodake sarasi. mamātra tu maraṇam  
 eva. tad vicintyātām āhāraprāṇaviyogayoḥ ko garīyān.  
 tābhyām abhihitam: yuktam āttha. evam etat. kiṃ punaḥ  
 prāptakālaṃ bhavāñ jānāti. avaśyaṃ nayāva āvāṃ bhavantam.  
 tvayā punaḥ pathi cāpalān na kiṃ cid vaktavyam. tathety  
 ukte kacchapena haṃsau yaṣṭim ānīyāhatuḥ: imāṃ tu yaṣṭim

madhye daśanair āpīḍaya. āvām apy antayor grhītvā  
 vyomamārgena dūraṃ mahat saro bhavantam nayāvaḥ. evaṃ ca  
 niṣpanne tajjalāśayasamnikṛṣṭanagarasyopariṣṭān nīyamānam  
 kacchapam dṛṣṭvā, kim idaṃ śakaṭacakrapramāṇam pakṣibhyām  
 viyatā nīyate, iti janaḥ sakalakalaḥ samvṛttaḥ. tac ca  
 śrutvāsannavināśaḥ kacchapo yaṣṭim tyaktvābhihitavān: ko  
 'yaṃ kalakalaḥ. iti bruvan vacanasamakālam eva kāṣṭhāt  
 paribhraṣṭo bhūmau nipatitaḥ. māmsārthinā ca lokena  
 pātasamakālam eva tīkṣṇaśāstraiḥ khaṇḍaśo vibhakta iti.

(End of Story 10)

ato 'haṃ bravīmi: mitrāṇām hitakāmānām iti. punaś  
 cāha:

anāgatavidhātā ca pratyutpannamatiś ca yaḥ  
 dvāv etau sukham edhete yadbhaviṣyo vinaśyati. 127.

ṭiṭṭibha āha: katham caitat. sābravīt:

### KATHĀ 11

asti kasmimś cin mahāhrade mahākāyās trayo matsyāḥ  
 prativasanti sma. tadyathā: anāgatavidhātā  
 pratyutpannamatir yadbhaviṣyaś ceti. tatrānāgatavidhātrā  
 tadudakāntargatena kadā cit tatsamīpe matsyabandhānām  
 atikrāmatām vacanam śrutam: bahumatsyo 'yaṃ hradaḥ. tad  
 atra śvo matsyabandhanam kurmaḥ. tac ca śrutvānāgatavidhātrā  
 cintitam: avaśyam eta āgantāraḥ. tad ahaṃ pratyutpannamatiṃ  
 yadbhaviṣyam ca grhītvānyam acchinnaśrotaskaṃ hradaṃ  
 saṃśrayāmīti. tato vayasyāv āhūya prṣṭavān gamanāya. tatra



pratyutpannamatir abravīt: yady atra matsyajīvināḥ  
 samāgamiṣyanti, tadāhaṃ tatsamayocitakarmanā kenāpy  
 ātmānaṃ rakṣayiṣyāmi. yadbhaviṣyas tv āsannavināśas  
 tadvacanam anādr̥tya gamanaṃ prati nirārambha evāsīt. evaṃ  
 tau tatra sthirau matvānāgatavidhātā nadīśrotaḥ  
 praviśyānyajalāśayaṃ gataḥ. anyedyuś cāpayāte tasmin  
 parijanasametair matsyabandhair antaḥsroto nirudhya  
 saṃvartajālaṃ prakṣipyā niḥśeṣamatsyānāṃ bandhaḥ kṛtaḥ.  
 evaṃ gate pratyutpannamatir mṛtarūpaṃ kṛtvātmānaṃ  
 jālasyāntar darśitavān. taiś ca svayam eva mṛto 'sau  
 mahāmatsya iti matvā jālād ākr̥ṣya srotaḥsamīpe sthāpitaḥ.  
 tatas tu sa utplutyānyaṃ jalāśayaṃ sahasaiva gataḥ.  
 yadbhaviṣyas tu kiṃkartavyatāmūḍha itas tato bhramañ  
 jālair baddhvā laguḍair vyāpāditāḥ.

(End of Story 11)

ato 'haṃ bravīmi: anāgatavidhātā ceti. tiṭṭibha  
 āha: bhadre, kiṃ māṃ yadbhaviṣyavan manyase. tan na bhīḥ  
 kāryā; madbhujaparirakṣitāyāḥ kas te parābhavaṃ kartuṃ  
 samarthaḥ. atha tiṭṭibhī tatraiva prasūtā. śrutapūrvatadā-  
 lāpena samudreṇāpi tat prati jijñāsayaṇḍān, apahr̥tāni:  
 paśyāmi tāvat, ayaṃ kim ārabhata iti. atha tiṭṭibhī śūnyam  
 apatyasthānaṃ dr̥ṣṭvā śokārtā bhartāram āha: idaṃ tat kaṣṭam  
 āpatitaṃ mama mandabhāgyāyāḥ, yat pūrvaṃ mayā tavoktam,  
 sthānāśrayavaiṣeṃyād apatyanāśa iti. tiṭṭibha āha:  
 mamāpi tāvad bhadre dr̥śyatām sāmartyam iti. tatas tena

pakṣīsamājaṃ kṛtvā niveditaṃ tad apatyaharaṇajaṃ duḥkham.  
 tatraikena pakṣiṇābhihitam: asamarthā vayaṃ mahodadhivigrahasya.  
 kiṃ punar atra prāptakālam: sarva eva vayaṃ ākrandena  
 garutmantam udvejayāmaḥ. sa eva no duḥkham apaneṣyati. iti  
 sampradhārya garuḍasakāśaṃ gatāḥ. asāv api  
 devāsurasamgrāmanimittam samāhūto bhagavatā nārāyaṇena. tatas  
 tasminn eva samaye taiḥ pakṣibhir niveditaṃ samudrakṛtam  
 apatyaharaṇaviyogaduḥkham svāmine pakṣirājāya, yathā deva,  
 tvayi nāthe pratapati cañcubharaṇamātrajīvinō bhojanādaurbalyād  
 asmān paribhūya samudraḥ śīśūn apahr̥tavān. garuḍas ca tat  
 svayūthyavyasanaṃ dṛṣṭvā manyum ājagāma. devo 'pi nārāyaṇas  
 traikālyadarsānasāmākṣyāt tasyāntargataṃ matvā svayam eva  
 tatsakāśam agamat. atha devaṃ dṛṣṭvā sutarām āvignahr̥dayo  
 'bravīt: yuktaṃ tvayā nāthena satā samudrāpasadān mamāyaṃ  
 parābhava iti. jñātvā ca devaḥ parihasya samudrasyedam  
 uvāca: samarpayādhunāṇḍāni tiṭṭibhasyeti. anyathā tvām  
 āgneyāstrapratāpitam anekavaḍavāmukhasahasraparikṣiṇatoyaṃ  
 sthalaṭāṃ nayāmi. tato devājñayā samudreṇa sabhayena tāny  
 aṇḍāni samarpitāni.

(End of Story 9)

ato 'haṃ bravīmi: śātror vikraman ajñātveti.  
 avagatārthas ca samjīvakas tam apr̥cchat: vayasya kathaya  
 kas tasya yuddhamārga iti. so 'bravīt: anyadāsau  
 srastāṅgaḥ śilāṭalam āśritas tvadunmukhaḥ pratīkṣate. adya  
 yadi prathamam eva samunnatalāṅgūlaḥ samyatacatuścaraṇo

vivṛtāsyah stabdhakarṇaś ca dūrād eva tvatsaṃmukham  
 īkṣamāṇas tiṣṭhati, tadā jñātvāyaṃ mamopari drugdhamatir iti  
 tvam api vyavahariṣyasi. evam uktvā damanakaḥ karaṭakasamīpaṃ  
 gataḥ. tena cābhihitaḥ: kim anuṣṭhitaṃ bhavatā. so 'bravīt:  
 niṣpanno 'sāv anyonyaṃ bhedaḥ. phalena jñāsyasi. kaś  
 cātra vismayaḥ. uktaṃ ca:

bhinatti samyak prahito bhedaḥ sthiramatiṇ api

bhūdharān saṃhataśilān mahān iva rayo 'mbhasām. 128.

ity uktvā damanakaḥ karaṭakena saha piṅgalakasamīpaṃ gataḥ.  
 saṃjīvako 'py udvignamanā mandaṃ mandaṃ gatvā tadavasthaṃ  
 yathāpūrvākhyātākāraṃ siṃhaṃ drṣṭvā tatsakāśam evopaśliṣṭaś  
 cintayām āsa: sādhv idam ucyate:

antargūḍhabhujāṃgamaṃ gr̥ham iva vyālākulaṃ vā vanaṃ

grāhākīrṇaṃ ivābhirāmakamalacchāyāsanāthaṃ saraḥ

nityaṃ duṣṭajanair asatyavacanaiḥ kṣudrair anāryīkr̥taṃ

duḥkheneha vigāhyate sucakītai rājñāṃ manaḥ sevakaiḥ.

129.

ity ātmanas tathaiva yatnam āsthitaḥ. piṅgalako 'pi tathāvidhaṃ  
 taṃ vilokya damanakavākyam śraddadhānaḥ kopāt tasyopari  
 saṃnipatitaḥ. atha saṃjīvako nikhakuliśāgrāvaluñcitapr̥ṣṭhaḥ  
 svaśṛṅgāgraprahāreṇa tasyodaram ullikhya tasmāt katham apy  
 utthitaḥ. punar api ca taylor baddhāmarṣayoḥ parasparaṃ mahad  
 yuddham abhavat. ubhāv api ca tau puṣpitaḥ palāśatulyau drṣṭvā  
 sādhiḥ kṣepaṃ karaṭako damanakam āha: dhig durātman sarvaṃ  
 ākulitaṃ tvayaitan mūrkhataḥ.

kāryāṇy uttamadaṇḍasāhasaphalāṇy āyāsasādhyāni ye  
 prītyā saṃśamayanti nītikusālāḥ sāmnaiva te mantriṇaḥ  
 niḥsārālpaphalāni ye tv avidhinā vāñchanti daṇḍodyamais  
 teṣāṃ durnayaceṣṭitair narapater āropyate śrīḥ tulām.

130.

tat, mūrkhā:

sāmnaiva hi prayoktavyam ādau kāryaṃ vijānatā  
 sāmasiddhā hi vidhayo na prayānti parābhavam. 131.

dvipāśīviṣasipḥāgnijalānilavivasvatām  
 balaṃ balavatām dr̥ṣṭam upāyākrāntiniṣphalam. 135.

pravṛttā bahavaḥ śūrāḥ prāṃśavaḥ pṛthuvakṣasaḥ  
 cakṣuṣmanto 'py abālāś ca kim ity anugatā gatam. 136.

yad api ca mantriputro 'ham ity avalepād atibhūmiṃ  
 gato 'si, tad apy ātmavināśāya.

yāṃ labhdvendriyanigraho na mahatā bhāvena saṃpadyate  
 yā buddher na vidheyatām prakurute dharme na yā vartate  
 loka kevalavākyamātraracanā yāṃ prāpya saṃjāyate  
 yā naivopaśamāya nāpi yaśase vidvattayā kiṃ tayā.

137.

śāstre cābhihitaḥ pañcāṅgo mantraḥ, tadyathā:

karmanām ārambhopāyaḥ, puruṣadravyasaṃpat, deśakālavibhāgaḥ,  
 vinipātapratīkāraḥ, kāryasiddhiś ceti. so 'yam adhunā svāmino  
 mahātyayo vartate. tad atra vinipātapratīkāraś cintyatām.

api ca:

mantriṇāṃ bhinnasaṃdhāne bhiṣajāṃ sāmniṣpātike  
 karmaṇi vyajyate prajñā svasthe ko vā na paṇḍitaḥ. 138.



tat, mūrkhā, viparītabuddhir asi. vidvanmānitvād  
ātmano 'nartham utpādayasi. sādhu cedam ucyate:

jñānaṃ madopaśamaṇaṃ mandānaṃ kurute madam  
cakṣuḥprabodhanaṃ teja ulūkānām ivāndhyakṛt. 139.

taṃ ca kṛcchrāvasthāgataṃ svāminaṃ dr̥ṣṭvā karaṇakaṃ  
paraṃ viśādam agamat, āha ca: kaṣṭhaṃ idam āpatitaṃ svāmino  
'nayopadeśāt. athavā sādhu idam ucyate:

narādhipā nīcamatānuvartino  
budhopadiṣṭena pathā na yānti ye  
viśanti te durgamamārganirgamaṃ  
samastasaṃbādham anarthapañjaram. 140.

tat, mūḍha, sarvas tāvat svāmino guṇavatparigrahaṃ  
karoti. tvadvidhena tu piśunavacasā bhedaṃ kṛtaṃ svāmino  
mitraviśleṣaṃ. kutaṃ svāmino guṇavatsahāyasam̐pat. uktaṃ ca:  
guṇavān apy asanmantrī nr̥patir nādhigamyate  
prasannasvādusalilo duṣṭagrāho yathā hradaṃ. 141.

tvaṃ tu prāyaśa ātmavibhūtyarthaṃ viviktaṃ eva  
rājānaṃ kartum icchasi. tat, mūrkhā, kiṃ na vetsi:  
ākīrṇaṃ śobhate rājā na viviktaṃ kadā cana  
ye taṃ viviktaṃ icchanti te tasya ripavaṃ smṛtāḥ. 142.

tvaṃ caitan nāvabudhyase. tad asaṃśayākṛtivism̐vāda  
eva prajāpateḥ. kasmāt:

paruṣe hitaṃ anveṣyaṃ tac ced asty amṛtaṃ hi tat  
madhure śāṭhyaṃ anveṣyaṃ tac ced asti viṣaṃ hi tat. 143.

yad api ca parasukhopabhogers̥yayā duḥkhito 'si, tad  
api na sādhu labdhasadbhāveṣu mitreṣv evaṃ vartitum. yataḥ:

śāṭhyena mitraṃ kapaṭena dharmam

paropatāpena samṛddhibhāvam

sukhena vidyām paruseṇa nārīm

vāñchanti ye nūnam apaṇḍitās te.

144. tathā:

yaiva bhr̥tyagatā sampad vibhūtiḥ saiva bhūpateḥ

ratnodbhāsibhir udbhūtaiḥ kas taramgair vinodadhīḥ. 145.

yaś ca svāmino labdhaprasādo bhavati, sa nitarām  
vinītatarah syāt. uktaṃ ca:

yathā yathā prasādena bhartā bhr̥tyasya vartate

tathā tathā saśaṅkasya gatiḥ nimnaiva śobhate. 146.

tal laghudharmo 'si. uktaṃ ca:

mahān praṇunno na jahāti dhīratām

na kūlapātaiḥ kaluṣo mahārṇavaḥ

laghor vikāras tanunāpi hetunā

calanti darbhāḥ śithile 'pi mārute. 147.

athavā svāmina evaiṣa doṣaḥ, yad yuṣmadvidhair

mantramātravyapadeśakevalopajīvivihīḥ śāḍguṇyopāye 'tyantabāhyais

trivargaprāptyarthaṃ asaṃkṣya mantrayate. sādhu cedam ucyate:

citrasvādukathair bhr̥tyair anāyāsita-kārmukaiḥ

ye ramante nṛpās teṣāṃ ramante ripavaḥ śriyā. 148.

tat sarvathā vibhāvitam tvayātmīyam anvayāgataṃ mantrītvam

anenānuṣṭhānena. nūnam tava pitāpy evaṃlakṣaṇa evāsīt.

katham punar etaj jñāyate. yataḥ:

avaśyam pitur ācāraṃ putraḥ samanuvartate

na hi ketakavṛkṣasya bhavaty āmalakīphalam. 149.

na ca svabhāvagambhīrāṇāṃ viduṣāṃ pareṇāgamarandhrāntaraṃ



labhyate bahunā kālenāpi, yadi svayam eva cāpalād ātmanaś  
chidraṃ na prakāśayeyuḥ. sādhu cedam ucyate:

yatnād api kaḥ paśyec chikhinām āhāraṇiḥsaraṇamārgam  
yadi jaladadhvanimuditās ta eva mūḍhā na nrtyeyuḥ. 150.  
tat sarvathā, kiṃ tavopadeśenāpasadasya. uktaṃ ca:  
nānāmyaṃ nāmyate dāru na śastraṃ vahate 'śmani  
sūcīmukhaṃ vijānīhi nāśiṣyāyopadiśyate. 151.

damanaka āha: kathaṃ caitat. karaṇake āha:

### KATHĀ 12

asti kasmimś cid vanoddeśe vānarayūtham. tac ca kadā cid  
dhemantakāle śītārtam ativihvalatayā khadyotaṃ dr̥ṣṭvāgnir  
ayam iti matvā, āhāryaiḥ śuṣkadārutṛṇaparṇair ācchādya  
prasāritabhujam kakṣakukṣivakṣaḥpradeśān kaṇḍūyamānaṃ  
tāpamanorathasukhaṃ kilānubhavati sma. atha tatraikaḥ  
śākhāmrgo viśeṣataḥ śītārtas tadgatamanā muhur muhuḥ tam eva  
mukhenopādhamat. atha sūcīmukho nāma pakṣī tad dr̥ṣṭvā  
vr̥kṣād avatīryābhidhatte: bhadra, mā kliśyatām, nāyaṃ  
vahniḥ, khadyoto 'yam iti. athāsau tadvacanam anādr̥tya punar  
dhamati. punaś ca tenāsakṛṇ nivāryamāṇo 'pi naiva śāmyati.  
kiṃ bahunā: tāvat tena karṇābhyāśam āgatyāgatya prabalam  
udvejitaḥ, yāvat tena kupitena sahasā gṛhītvā śilāyām  
āvidhya vigatapraṇaḥ kṛto 'sau.

(End of Story 12)

ato 'haṃ bravīmi: nānāmyaṃ nāmyate dārv iti. athavā:  
kiṃ kariṣyati pāṇḍityaṃ apātre pratipāditam  
sapidhāne dhṛtaḥ kumbhe pradīpa iva veśmani. 152.

tat, mūrka, na kiṃ cid abhivadasi. uktaṃ ca:

bhinnaśvaramukhavarṇaḥ śaṅkitadr̥ṣṭiḥ samutpatitadehaḥ  
bhavati hi pāpaṃ kṛtvā svakarmasaṃtrāsitaḥ puruṣaḥ. 157.

sādhū cedam ucyate:

duṣṭabuddhir abuddhiś ca dvāv etau dhiṃmatau mama  
tanayenātipāṇḍityāt pitā dhūmena māritaḥ. 158.

damaṇaka āha: kathaṃ caitat. karaṇako 'bravīt:

### KATHĀ 13

asti kaśmīś cīn nagare vaṇikputrau priyasuhṛdau  
dharmabuddhiduṣṭabuddhināmānau staḥ. tāv arthopārjananimittaṃ  
viprakṛṣṭaṃ deśāntaraṃ gatau. atha tatra dharmabuddhir nāma  
yaḥ sārthavāhasutas tena kasya cit sādhoḥ pūrvasthāpitaṃ  
kalaśīkāgataṃ svabhāgyapracoditaṃ raupyadīnārasahasraṃ  
prāptaṃ. sa tu duṣṭabuddhinā saha saṃpradhārya kṛtārthāv  
āvām, tad grhītvā svanagaraṃ gacchāva iti niścītya  
pratyāgatau. adhiṣṭhānaśamīpe dharmabuddhinābhihitam:  
dīnārā ardhavibhāgena vibhajyantām, svagrhaṇ praviśāvaḥ,  
adhunā suhṛtsvajanādisamakṣam ujjvalaṃ vatsyāvaḥ. atha  
duṣṭabuddhir antaḥkuṭilahṛdayaḥ svārthasiddhaye tam āha:  
bhādra, vittaśeṣo yāvad āvayoḥ sāmānyaḥ, tāvad avicchinnaḥ  
snehasadbhāvaḥ. kiṃ tv ekaṃ ekaṃ śataṃ grhītvā śeṣam  
ihaiva bhūmau nikṣipyā svagrhaṃ praviśāvaḥ, bhūyo 'pi  
prayojane saṃjāte tanmātraṃ sametyāsmāt sthānān neṣyāvaḥ.  
tenoktam: yathāha bhavān. tathā cānuṣṭhite śeṣam vṛkṣamūle  
bhūmau suguptaṃ kṛtvā svagrhaṃ praviṣṭau. atha tadvarṣābhyantare  
duṣṭabuddhir asadvyayavyasanitvād bhāgyacchidratayā ca  
kṣīṇapratyaṃśaḥ punar api ca nidhito dharmabuddhinā



sahāparam śataṃ śataṃ vibhaktavān, tad api dvitīyavarṣābhyantare  
tathaiva kṣīṇam. evaṃ gate duṣṭabuddhiś cintayām āsa: yadi  
punas tena saha śataṃ vibhajāmi, tataḥ śeṣaiś caturbhiḥ  
śatair apahr̥tair api kim alpaiḥ. śeṣaiḥ ṣaḍbhir apahr̥taiḥ  
samastāny evāsādayāmi. iti niścityaikākī bhūtvā tām  
arthamātrām apanīya taṃ bhūpradeśaṃ samīkṛtavān. atikrānte  
ca māsamātre svayam gatvā dharmabuddhim abhihitavān: bhadra,  
asti me vyayaḥ; ehi, samavibhāgaṃ śeṣasya vittasya kurva iti.  
pratipanne ca dharmabuddhinā saha gatvā tam evoddeśaṃ  
khātakarma kartum ārabdhaḥ. khanyamāne ca bhūbhāge yadāsāv  
artho na dṛśyate, tadā prathamataraṃ dhr̥ṣṭatayā duṣṭabuddhiḥ  
pāṣāṇenātmanaḥ śīro 'tādayad abravīt ca sasaṃbhramam: bho  
dharmabuddhe, tvayaivāpahr̥tam etad dhanam nānyena. tat  
prayaccha me tasyārdham. sa āha: naitac cauryakarmācarāmi,  
tvayāpahr̥tam iti. evaṃ parasparaṃ vivadamānau rājakulam  
upāgatau. āvedite ca tasminn arthe 'vagate  
'vyaktavyavahāraduśchedatayā dharmādhikṛtaiḥ saṃniruddhau.  
pañcarātrābhyantarāc ca duṣṭabuddhinādhikṛtānāṃ pratijñātam:  
sākṣī mamāsty atra vyavahāre dīnārāṇāṃ; idānīm pṛcchayatām  
iti. tais tu vyavahāranivartanārtham pṛṣṭaḥ: kas te sākṣī  
darśayasveti. so 'bravīt: yasyaiva vṛkṣasya mūle sthāpitaṃ  
dravyam, sa eva vṛkṣaḥ sākṣīti. atha tair dharmādhikṛtair  
vismayād abhihitam: kathaṃ vanaspatir mantrayiṣyati.  
bhavatu, parasmin dine pratipādayiṣyatīti. kṛtapratibhuvau  
dvāv api svagrhaṃ visarjitau. atha duṣṭabuddhinā svagrhaṃ  
gatvā pitā yācitāḥ: tāta, maddhastagatās te dīnārāḥ. kim

tu tava vāṇmātrāvabaddhās tiṣṭhanti. pitāha: kim atra kāryam.  
 sa āha: asmin vṛkṣakoṭare 'dya rātrau praviśyādrśyībhūya  
 sthīyatām. prātar dharmādhikṛtaiḥ prṣṭe vaktavyam:  
 dharmabuddhinā tad dhanam grhītam iti. tatas tenābhihitam:  
 putra vinaṣṭāv āvām. yat kāraṇam: anupāya eṣaḥ. sādhu  
 cedam ucyate:

upāyam cintayet prājño hy apāyam api cintayet  
 paśyato bakamūrkhasya nakulair bhakṣitāḥ sutāḥ. 159.  
 so 'bravīt: katham caitat. pitāha:

#### KATHĀ 14

asti kasmīś cid arjunavṛkṣe bakadampatī prativasataḥ sma.  
 tatra ca tadvṛkṣavivarānusārī mahākāyaḥ sarpo yāvanti  
 bakāpatyāni bhavanti, tāvanti evāsaṃjātapakṣāṇi bhakṣayati  
 sma. tena ca nirvedena naṣṭasaṃjña āhāraḥ kriyāṃ utsṛjya  
 sarastīraṃ gatvā bako vīmanaska āste. atha tatraikaḥ  
 kulīrakas taṃ drṣṭvāha: māma, kim adyodvigno bhavān iti. sa  
 tu tasmai yathāvṛttam apatyabhakṣaṇam ākhyātavān. kulīrakas  
 tu taṃ samarthitavān: bhadra, aham upāyam tadvadhāya te  
 kathayāmi. yeyam nakulavasatiḥ, etatprabhṛtyavicchinnaḥ para-  
 parayā sarpavivaram yāvan matsyapiśitaṃ prakīryatām. tatas  
 tadāhāralubdhair nakulair ayam āgatyātra draṣṭavyaḥ  
 svabhāvavidveṣād vyāpādayitavyaś ca. tathā cānuṣṭhite  
 nakulair matsyamāṃsāmārgānusāribhiḥ pūrvavairakriyāṃ  
 anusmaradbhiḥ sarpaṃ vyāpādyā, pūrvadrṣṭamārgam ādhāvadbhis  
 tadvṛkṣe bakāvāsaṃ gatvā bakāpatyāni bhakṣitāni.

(End of Story 14)

ato 'haṃ bravīmi: upāyaṃ cintayet prājña iti. etac  
 chrutvāpi lobhākrāntena duṣṭabuddhinā balād rātrau nītvā pitā  
 vṛkṣakoṭare sthāpitaḥ. atha prabhātasamaye  
 dharmādhikaraṇaprakṛtipratyakṣaṃ dharmasāstravacanābhiśrāvitād  
 vanaspater niḥsṛtā vāk: dharmabuddhinaitad dhanam apahr̥tam.  
 tac ca śrutvā dharmabuddhir acintayat: katham etat, asatyam  
 alaukikam āpatitam. tad aham imam eva vṛkṣam āruhya  
 nirīkṣayāmi. iti nirīkṣyāhāryaiḥ śuṣkadāruparṇanicayair  
 vṛkṣavivaram āpūryāgnim ādīpayitum ārabdhaḥ. atha jvalati  
 tasminn ardhadagdhaśarīraḥ sphuṭitadr̥ṣṭiḥ karuṇam ākrandan  
 duṣṭabuddhipitā kiṃciccheṣajīvito vṛkṣakoṭarān niḥsṛtya  
 bhūmau nipatitaḥ. tataḥ savismayaṃ sarvair dr̥ṣṭaḥ pr̥ṣṭas  
 ca: bhoḥ, kim idam. tato 'sāv abravīt: aham anena duṣputreṇa  
 duṣṭabuddhināvasthām imāṃ prāpita iti. evam abhivadan  
 pañcatvam upagataḥ. atha tai rājādhikṛtais tam arthaṃ  
 jñātvā dharmabuddhaye tad dhanam dāpayitvā duṣṭabuddhiḥ  
 śūle nikṣiptaḥ.

(End of Story 13)

ato 'haṃ bravīmi: duṣṭabuddhir abuddhiś ceti. ākhyāte  
 cākhyānake punaḥ karaṇako damanakam abravīt: dhiṃ mūrkhā,  
 atipāṇḍityena tvayā dagdhaḥ svavaṃśaḥ. sādhu cedam ucyate:

lavaṇajalāntā nadyaḥ strībhedāntāni bandhuhṛdayāni

piśunajanāntaṃ guhyaṃ duṣputrāntāni ca kulāni. 160.

api ca, yasya tāvan manuṣyasyaikasminn eva mukhe jihvādvayaṃ  
 bhavati, kas tasya viśvāsam iyāt. uktaṃ ca:

dvijihvam udvegakaram krūram ekāntaniṣṭhuraṃ

khalasyāheś ca vadanam apakārāya kevalam. 161.

tan mamāpy anena tava caritena bhayam utpannam. kasmāt:

mā gāḥ piśunavisrambhaṃ mamāyaṃ pūrvasaṃstutaḥ

cirakālopacīrṇo 'pi daśaty eva bhujaṅgamaḥ. 162.

vidvān ṛjur abhigamyo viduṣi śaṭhe cāpramādinā bhāvyam

ṛjumūrkhāś tv anukampyo mūrkhāśaṭhaḥ sarvathā varjyaḥ.

163.

tan na kevalam ātmīyavaṃśavināśas tvayā prayatitaḥ, kiṃ

punar adhunā svāmino 'pi vyabhicaritam. tad yatas tvaṃ

svaṃ svāminam imāṃ daśāṃ nayasi, tasya tavānyas tṛṇabhūtaḥ.

uktaṃ ca:

tulāṃ lohasahasrasya yatra khādanti mūṣakāḥ

gajaṃ tatra harec chyeno dārake ko 'tra vismayaḥ. 164.

damanako 'bravīt: kathaṃ caitat. so 'bravīt:

#### KATHĀ 15

asti kasmīś cid adhiṣṭhāne kṣīṇavibhavo vaṇikputraḥ.

sa deśāntaram arthopārjananimittam prasthitaḥ. tasya ca

gr̥he pūrvapurūṣopārjitā lohapalasahasraghaṭitā tulāsti. sa

cānyasmin vaṇikputrake tāṃ nikṣīpya deśāntaram arthopārjanāya

prāyāt. sa ca mandabhāgyatayā bahunāpi kālena na kiṃ cit

prāpya pratyāgatas tāṃ nikṣiptāṃ tulāṃ tasmāt prārthitavān.

asāv api lubdho 'bravīt: sā tulā mūṣakair bhakṣiteti.

athāsāv acintayat: vismayanīyam etat. katham lohasahasramayīm

tulāṃ mūṣakā bhakṣayiṣyantīti. antarlīnam avahasyābravīt:

avaśyam etad evam. yat kāraṇam: vṛṣyaṃ svādu mṛdu ca lohaṃ



katham ākhavo na bhakṣayiṣyanti. iti pratipannavāk. asāv  
 api superituṣṭahṛdayaḥ pādyādipurahsarām tasya pūjām kartum  
 ārabdhavān bhojanaṃ ca prārthitavān. tasya ca nātidūre nadī.  
 tatra snānābhyudyatasya ca tasya svīyaṃ putram ekam  
 āmalakasnānaśāṭhikāsametaṃ prṣṭhataḥ preṣitavān. asāv api  
 snātvā pratyāgacchaṃs taṃ dārakam anyasmin mitragrhe  
 suguptaṃ kṛtvā tadgrham āgataḥ. prṣṭas ca tena vaṇijā:  
 kvāsau dārakas tavānupadapreṣitaḥ. iha na praviṣṭa iti.  
 atha so 'bravīt: śyenenāpahṛta iti. tac chrutvā param-  
 āvigno nirdayībhūtaś ca taṃ bāhau gṛhītvā dharmasthānam  
 upanītavān. āha ca: paritrāyadhvaṃ paritrāyadhvam, anena  
 durātmanā me dārakaḥ kvāpi gopita iti. prṣṭas cāsau  
 dharmādhikṛtaiḥ: kim etat. kathyatām iti. sa vihasyābravīt:  
 śyenenāpahṛta iti. tatas tair vismitamanobhir abhihitaḥ:  
 alaukikam etat. kathaṃ śyeno dārakam apahariṣyatīti. sa  
 āha: kim atra citram.

tulām lohasahasrasya yatra khādanti mūṣakāḥ  
 gājāṃ tatra harec chyeno dārake ko 'tra vismayaḥ. 165.  
 tac chrutvā tair adhigatavṛttāntair uktam: samarpayāsyā  
 lohasahasratulām ayam api dārakam āneṣyatīti. tatas tau  
 tathānuṣṭhitavantau.

(End of Story 15)

ato 'haṃ bravīmi: tulām lohasahasrasyeti. tat kiṃ  
 paśor iva niḥsaṃjñasyopadiṣṭena. śrutavati prajñā jale  
 tailaṃ rakte viṣaṃ satsu saṃgataṃ prema priyāsu guhyam

avinīteṣu visarpitaṃ kīrtimatāṃ ca loke sādhujanma. kasmāt:

na jātidharmaḥ puruṣasya sādhutā

caritramūlāni yaśāṃsi dehinām

akīrtir āpacchatajālakaṛṣaṇī

kṛtaghnam anveti paratra ccha ca.

166.

yac cājasraṃ parārdhyagunaṃ paro 'si, tad api tvāṃ prakṛtir  
ākaṛṣati. katham.

prāyeṇha kulānviṭaṃ kukulajāḥ strīvallabhaṃ durbhagā

dātāraṃ kṛpaṇā ṛjūn anṛjavaras tejasvinaṃ pūtarāḥ

vairūpyopahatāś ca kāntavapuṣaṃ saukhyasthitaṃ duḥsthitā

nānāśāstraviśāradaṃ ca puruṣaṃ nindanti mūrkhāḥ sadā.

167.

athavā:

tasyopadeśaḥ saphalaḥ sakṛduḥkṛtaṃ hi vetti yaḥ

tvāṃ tu pāṣāṇaniśceṣṭa upadeśena kiṃ tava.

168.

kiṃ ca mūrkhā, tvayā saha saṃvāso 'pi na śreyān. anyathā  
kadā cit tvatsaṃparkād asmākaṃ apy anarthaḥ syāt. uktaṃ  
ca:

labhate puruṣas tāṃs tān guṇadoṣān sādhuvasādhusaṃparkāt

nānādeśavicārī pavana iva śubhāśubhān gandhān.

169.

paśunyaṃ mātrakuśalaḥ sauhārdasya vināśakaḥ

pramāṇaṃ tvādrśo yatra tat kāryaṃ na śubhaṃ bhavet. 170.

api ca: piśunānāṃ na kiṃ cit svārthaṃ upapadyate vināśād  
rte. antyāśv apy avasthāsu naiivākāryaṃ vyavasyanti sādhuvaḥ  
kartum. tathā hi:

yad akāryam akāryam eva tan

na budhas tatra matiṃ prayojayet

parayāpi tṛṣṇā prabādhitair

na hi rathyāgatam ambu pīyate.

171.

ity uktvā tatsakāśād apetaḥ karaṇakaḥ. atha piṅgalakaḥ

saṃjīvakam vyāpādyā, praśāntakopo 'sṛgdigdham pāṇiṃ

pramṛjyātīśokārtaḥ saṃniḥśvasya sapaścāttāpam idam abravīt:

kaṣṭam, mahad idam akṛtyaṃ mayā kṛtaṃ dvitīyam iva śarīraṃ

saṃjīvakam vyāpādayatā. uktaṃ ca:

bhūmyekadeśasya guṇānvitasya

bhṛtyasya vā buddhimataḥ prapāśe

bhṛtyaprapāśo maraṇaṃ nṛpāṇāṃ

naṣṭāpi bhūmiḥ sulabhā na bhṛtyāḥ.

172.

taṃ caivam adhr̥tiparītaṃ pralapantaṃ piṅgalakaṃ dr̥ṣṭvā

śanair upaśliṣya damanako 'bravīt: katara eṣa nyāyo nayo

vā, yat sapatnaṃ hatvādhṛtiḥ kriyate. uktaṃ ca:

pitā vā yadi vā bhrātā putro vā yadi vā suhṛt

prāṇadrohakarā rājñā hantavyā bhūtim icchatā.

173.

rājā ghr̥ṇī brāhmaṇaḥ sarvabhakṣaḥ

strī cāvasā duṣprakṛtiḥ sahāyaḥ

preṣyaḥ pratīpo 'dhikṛtaḥ pramādī

tyājyā amī yaś ca kṛtaṃ na vetti.

174.

gaccha dūram api yatra nandasi

precha bālam api paṇḍitaṃ janam

dehi deham api yācito 'rthine

chindhi bāhum api duṣṭam ātmanaḥ.

175.

na cāyaṃ dharmo rājñām, yaḥ kila prākṛtapuruṣāṇāṃ sādharmaṇaḥ.  
uktaṃ ca:

na manuṣyaprakṛtinā śakyaṃ rājyaṃ praśāsitaṃ

ye hi doṣā manuṣyāṇāṃ ta eva nṛpater guṇāḥ. 176. api ca:

satyānṛtā ca paruṣā priyavādinī ca

hiṃsrā dayālur api cārthaparā vadānyā

nityavyayā pracuracitradhanāgamā ca

veśyāṅganeva nṛpanītir anekarūpā.

177.

iti damanakena paritoṣitaḥ svāṃ prakṛtim āpannaḥ piṅgalakaḥ  
pūrvavad damanakasācivyaena rājyasukham anubhavann āste.

iti mitrabhedaṃ nāma prathamam tantraṃ samāptam.

(End of First Book)



Vararucikṛtā |  
UBHAYĀBHISĀRIKĀ |

( nāndyante tataḥ praviśati sūtradhāraḥ )

Sū-

ko 'si tvaṃ me kā vāhaṃ te viśṛja śaṭha mama nivasanaṃ mukhaṃ kim  
apekṣase  
na vyagrāhaṃ jāne hī hī tava subhaga daśanavasanaṃ priyādaśanāṅkitam |  
yā te ruṣṭā sā te nāhaṃ vraja capala hṛdayanilayāṃ prasādaya kāmīnīm  
ity evaṃ vaḥ kandarpārtāḥ praṇayakṛtakalahakupitā vadantu varastriyaḥ ||  
evam āryamiśrān vijñāpayāmi | aye kiṃ nu khalu mayi  
vijñāpanavyagre śabda iva śrūyate | aṅga paśyāmi - ( nepathye ) -  
vasantapramukhe kāle lodhravṛkṣo gataprabhaḥ |  
mitrakāryeṇa sambhrānto dīno viṭa iva sthitaḥ ||  
( niṣkrāntaḥ )  
sthāpanā |  
( tataḥ praviśati viṭaḥ )

Viṭaḥ -

aho vasantasamṛddhiḥ kutaḥ  
parabhṛtacūtāśokā ḍolā paravāruṇī śaśāṅkaś ca | [varavā-]  
madhugunaṇaviguṇitaśobhā madanam api savibhramaṃ kuryuḥ ||  
ahoparasparavyalīkaṃ sahate kāmijanaḥ | aho apratihataśāsano  
bhramati dūtījanaḥ | aho ṛtukālaprādhānyam | pravālamuktāmaṇiraśanā-  
dukūlapelavāṃśukahāraharicandanādīnāṃ vardhate saubhāgyam |  
sarvajanamadanajanane lokakānte vasanta evaṃ vijṛmbhamāṇe  
sāgaradattaśreṣṭhiputrasya kuberadattasya nārāyaṇadattāyāś ca  
kaścit kalahābhiniveśaḥ samvṛttaḥ | etatkāraṇāt kuberadattenātmanaḥ

## Ubhayābhisārikā

paricārakaḥ sahakārako nāma mām prati preṣitaḥ "bhagavato  
 nārāyaṇasya bhavane madanasenayā madanārādhane saṃgītake  
 yathārasam abhinīyamāne tato mām atītya sā tvayā praśasteti  
 tatsaṃkrāntamadanānurāgaśaṅkayā parikupitā nārāyaṇadattā  
 caraṇapatanam apy anavekṣya svabhavanam eva gatā |  
 tadgatamadanānurāgataptahṛdayasya yathā mameyaṃ rajanī  
 rajanīśahasravan na vyatigacchet tathā cāsya nagarasya  
 sarvakālavasantabhūtena bhāvavaiśikācalena kṛtām sandhim  
 icchāmi" iti | śrutvaiva tadvacanam abhijñātayā  
 madanaduḥkhasyāpy asahyatvāt pradoṣa evābhiprasthitaḥ  
 sann asmadvayaḥpramāṇam agaṇayantyātmayauvanāvasthām  
 eva cintayantyāsmadgehinyānyathāśaṅkamānayā nivārito 'smi |  
 tad eṣa idānīm tasyāḥ kopavināśane kṛtapratijñō gamiṣyāmi |  
 athavā kim atra mayā pratijñātavyam | kutaḥ -

madhuraiḥ kokilālāpaiś cūtāṅkuranibodhitaiḥ |  
 vasantaḥ kalahāvasthām kāmīnīm anuneṣyati ||

api ca -

kāntaṃ rūpaṃ yauvanaṃ cāruśīlaṃ\*  
 dānaṃ dākṣiṇyaṃ vāk ca sāmopapannā |  
 yaṃ prāpyaite sadguṇā bhānti sarve  
 loke kāmīnyaḥ kena tasya prasādyāḥ ||

( parikramya ) aho kusumapurarājamārgasya parā śrīḥ | iha  
 hi - susiktasaṃmr̥ṣṭoccāvacakusumopahārā anyagr̥hāṇām  
 vāsagr̥hāyante rathyāḥ | nānāvidhānām paṇyasamudāyānām

\* -līlaṃ

## Ubhayābhisārikā

krayavikrayavyāpṛtajanena śobhante 'ntarāpaṇamukhāni |  
 brahmodāharapaṣaṃgītadhanurjyāghoṣair anyonyam abhivyāharantīva  
 daśamukhavadanānīva prāsādapaṅktayaḥ | kvacid udghāṭitagavākṣeṣu  
 prāsādamegheṣu rathyāvalokanakutūhalāḥ śobhante pramadāvidyutaḥ  
 kailāsaparvatāntargatā ivāpsarasaḥ | api ca pravarahayagaja  
 rathagatā itas tataḥ paricalantaḥ śobhante mahāmātramukhyāḥ |  
 taruṇajanānayanamanoharapaṣasamarthāś cārulīlāḥ sthānavinyasta-  
 bhūṣaṇāḥ suranagaravarayuvatiśriyam apahasantyaḥ paricaranti  
 preṣyayuvatayaḥ | sarvajananayanabhramarair āpiyamānamukha-  
 kamalāśobhā rathyānugrahārtham iva pādapracāralīlām anubhavanti  
 gaṇikādārikāḥ | kiṃ bahunā -

sarvair vītabhayaiḥ prahr̥ṣṭavadanair

nityotsavavyāpṛtaiḥ

śrīmadratnavibhūṣaṇāṅgaracanaḥ

sraggandhavastrojjvalaiḥ |

kṛīḍāsaukhyaparāyaṇair viracita-

prakhyātanānāguṇair

bhūmiḥ pāṭaliputracārutilakā

svargāyate sāmpratam ||

( parikramya ) aye iyaṃ khalu cāraṇadāsyā duhitā anaṅgadattā  
 nāma suratapariśramakhedālasā caturamṛdupadavinyāsā  
 sarvajananayanāmṛtāyamānarūpā ita evābhivartate | avaśyam  
 anayā priyajananirdayopabhuktayā bhavitavyam | kutaḥ -

daśanapadacitratoṣṭhaṃ nidrālasalolalocanaṃ vadanam | [-cihni-]

jaghanāṇ ca suratavibhramavilulitarāśanāguṇaparītam ||

bho asyā darśanam eva ca naḥ kāryasiddhinimittam | aye mām

## Ubhayābhisārikā

anavekṣyaiva gatā | abhibhāṣiṣye tāvad enām | hanta svayam  
 eva pratīnivṛttā | ( upaganya ) vāsu kiṃ nābhivādayasi |  
 kiṃ bravīṣi "cireṇa vijñātāsmi bhavantam abhivādayāmi" iti |  
 śrūyatām iyaṃ āśīḥ -

prathamavayasam svatantram dātāram cārurūpam arthāḍhyam |  
 bhadre labhasva bhadram kuśalam kāntam ratiparam ca ||  
 vāsu sarvaṃ tāvat tiṣṭhatu |

vidheyo manmathas tasya saphalam tasya jīvitam |  
 veśalakṣmyā tvayā sārḍham yasyeyam rajanī gatā ||  
 kiṃ bravīṣi "mahāmātraputrasya nāgadattasyodavasitād  
 āgacchāmi" iti | bhadre bhūtapūrvavibhavaḥ khalv eṣaḥ |  
 vyaktaṃ mātur apriyam upapāditam | katham vṛjāvanatavadanayā  
 'nayā hasitam | hanta saphalo naḥ pratarkaḥ | sundari mā  
 maivam | kutaḥ -

mātur lobham apāsyā yad ratisukheṣv

āsaktacittā satī

tyaktvā vaiśikaśāsanam bahuphalam

veśyāṅganādustyajam |

gatvā kāntaniveśanam bahurasam

prāptāsi kāmotsavam

tenāyam gaṇikājanas tava guṇair

nikṣiptapādaḥ kṛtaḥ ||

aho sthāne khalu te vṛjā | kiṃ śapathena | svagrham  
 āgatyānuneṣyāmi te mātaram | tvayā tu veśyopacāraviruddham  
 kṛtam | gacchatu bhavatī | kiṃ bravīṣi "abhivādayāmi" iti |  
 subhage śrūyatām iyaṃ āśīḥ -



## Ubhayābhisārikā

svaguṇāḥ sadguṇāḥ sarve na stotavyāḥ sthitās tvayi |  
 lokalocanakāntaṃ te sthirībhavatu yauvanam ||  
 gataiṣā | vāyam api gacchāmaḥ | ( parikrama ) aye eṣā khalu  
 viṣṇudattāyā duhitā mādhasenā nāma anapekṣitaparijanānusaraṇā  
 vyāghrānusāravitrastamṛgapotikeva tvaritatarapadavinyāsā ita  
 evābhivartate | vyaktam idānīm jananīlobhadoṣād  
 anīṣṭajanasambhogaparikliṣṭayānāyā bhavitavyam | tathā hi -  
 na glānaṃ vadaṇaṃ na leśśaracanā  
 prabhraṣṭapūṣpadyutiḥ | [-r]  
 dantākrāntanipītakomalarucir  
 naivādharoṣṭhaḥ kṛtaḥ |  
 gāḍhāliṅganavarjitau stanataṭāv  
 akliṣṭacūrṇaśriyau  
 śroṇyāṃ rāgaratiprabandhaśīthilā  
 na vyākulā mekhalā ||  
 aye anīṣṭajanasambhogajanitanāntrāsā mām anavekṣyaivātīkrāntā |  
 bhavatu | enām anusṛtya nirvedakāraṇaṃ jñāsyāmahe | hanta  
 svayam eva pratinivṛttā | kiṃ bravīṣi "na mayā bhāvo  
 "lakṣyata" iti | vāsu nāsti doṣaḥ | parikliṣṭatayā  
 vyākulitacittānāṃ buddhāyo hi sasambhramā bhavanti | kiṃ  
 bravīṣi "abhivādayāmi" iti | pratigṛhyatām ayam āśīrvādaḥ -  
 āḍhyās te dayitās santu vipriyās santu nirddhanāḥ |  
 mātur lobhāt kadācit syān nāpriyair api saṅgamaḥ ||  
 vāsu kuta āgamyate | kiṃ bravīṣi "īhanadattasārvābhauṣṭrasya  
 samudradattasyodavasitād āgacchāmi" iti | aho prāptaṃ kṛtam |  
 adyatānakālavaiśravaṇaḥ khalv eṣaḥ | kiṃ dīrghoṣṇaśvasita-

## Ubhayābhisārikā

vikampitādharakisalayaṃ bhrukuṭṭivijihmitanayanaṃ vyāvartitam  
evānayā vadanakamalam | hanta athāvitathapratarkāḥ smaḥ |  
kutaḥ -

kṛcchrād dattoṣṭhabimḥaṃ viralamṛdukathaṃ hāsaliḥlaviyuktaṃ  
jṛmbhoṣṇaśvāsamiśraṃ pariśithilabhujāliṅganaṃ vītarāgam |  
duḥkhād āsṛitya śayyāṃ kṛtakaratividhau ceṣṭitaṃ bhāvahīnaṃ  
vyaktaṃ bāle 'kṛthās tvaṃ niśi divasakarasyodayaṃ cintayanti ||  
vāsu alam alaṃ viśādena | rūpāvaro 'pi dhanavān gamyeṣv abhihita  
eva | śrūyatām -

sarvathā rāgam utpādy vipriyasya priyasya vā |  
arthasyaivārjanaṃ kāryam iti śāstraviniścayaḥ ||  
kiṃ bravīṣi "bhāvasyāpi khalu me jananyāḥ samo niścayaḥ" iti |  
bhavati mā maivam | asty etatkāraṇam | gacchatu bhavati |  
tvadgr̥ham evāgatya śāstraṃ tattvatas tvā [tatvataḥ śrutim]  
grāhayiṣyāmi | aho upadeśadoṣād anabhivādyaiva gatā | aho  
tapasvinyā udvegaḥ | vāyam api sādhayāmas tāvat | (parikramya)  
aye eṣā khalu vilāsakaṇḍini nāma parivrājikā salalītamṛdupada-  
vinyāsā nayanāmṛtāyamānarūpā ita evābhivartate | asyāḥ  
paṭavāsagandhonmattā bhramanto madhukaragaṇāś cūtaśikharāṇy  
api tyaktvā parivrajanti khalv enām | abhibhāṣiṣye tāvad enām |  
yato nayanaśravaṇakutūhalaṃ apaneṣyāmi | bhagavati vaiśikācalo  
'ham abhivādaye | kiṃ bravīṣi "na vaiśikācalena prayojanaṃ  
bhaved vaiśeṣikācalena" iti | asty etatkāraṇam | kutaḥ -

dr̥ṣṭis te 'tiviśālacārurucirā

naikatra santiṣṭhate

## Ubhayābhisārikā

glānyā kāntataram ratiśramayutam  
 sūnādharoṣṭham mukham |  
 ācaṣṭe suratotsavaprakaraṇam  
 khedālasā te gatiḥ  
 vyaktam te kathitam priyeṇa subhage  
 ratyarthavaiśeṣikam ||  
 kiṃ bravīṣi "aho dāsenātmasadrśam abhihitam" iti |  
 dhanyā bhavanti subhage dāsās te caraṇakamalayugalasya |  
 asmadvidhasya varatanu kuto 'sti tatkṣīpapuṇyasya ||  
 kiṃ bravīṣi "ṣaṭpadārthabahiṣkṛtaiḥ saha sambhāṣaṇam asmākaṃ  
 gurubhiḥ pratiṣiddham" iti | bhagavati yuktam evaitat | kutaḥ -  
 dravyam te tanur āyatākṣi dayitā  
 rūpādayas te guṇāḥ  
 sāmānyam tava yauvanam yuvajanaḥ  
 saṃstauti karmāṇi te |  
 tvayy ārye samavāyam icchatī janā  
 yasmād viśeṣo 'sti te  
 yogas te taruṇair manobhilaṣitair  
 mokṣo 'py anīṣṭāj janāt ||  
 aye prahāsa eva naḥ prativacanam | hanta saphalo naḥ pratarkaḥ |  
 kiṃ bravīṣi "sāṃkhyam asmābhir jñāyate alepako nirguṇaḥ  
 kṣetrajñāḥ puruṣaḥ" iti | hanta niruttarāḥ smaḥ | asmatkathā-  
 prasāṅgena sotkanṭheva bhavatī drśyate | taruṇajanasuratavighno  
 'py asmābhiḥ parihartavyaḥ | sādhayatu bhavatī | gataiṣā |  
 gacchāmas tāvat | ( parikramya ) aye kiṃ nu khalv eṣā cāraṇadāsyā

## Ubhayābhisārikā

matā rāmasenā nāma vayahprakarṣe 'pi vartamānā vilāsaviprekṣita-  
gatihasitair yuvatijanālīlām viḍambayantī ita evābhivartate |  
aho vismayanīyā khalv eṣā -

bhuktvā bhogān īpsitān kāmīdattān  
kṛtvā saktān svair guṇaiḥ pītasārān |  
bhūtvā yūnām vairasaṃgharṣayonir  
nūnaṃ dogdhum yāti kāntaṃ sutāyāḥ ||

hanta kāmījanamṛtyubhūtāyā asyā ādehapātalīlām anubhavāmas  
tāvat | namo 'stv asyai kāmukajanamahāśanaye | bāle rāmasene  
duhitṛsaṅkrāntayauvanasaubhāgye katarasya kāmīnaḥ kulotsādanārtham  
abhiprasthitā bhavatī | bhoḥ taddarśane śapatha eva naḥ  
prativacanam | kiṃ bravīṣi "tvacchīlam eva tvām ākrośayati iti" |  
alam atra bahubhāṣitvena | tvadgamanam eva tāvad ucyatām | kiṃ  
bravīṣi "duhitā me cāraṇadāsī vyatīte 'hani gatā dhanikodavasitam |  
enām saṅgītakavyapadeśenākarṣitum abhiprasthitāsmi" iti | aho  
tu khalu cāraṇadāsyāḥ pramādaḥ | kutaḥ kāmukajanasarvasvahaṛaṇa-  
kuśalāyā niṣpītasāraparityāgasāmarthyayuktāyās tavāpi nāma  
duhitā bhūtvā śāstropadeśāgrahaṇena śocyā khalu sā tapasvinī |  
kutaḥ -

labdhvā ganyaṃ prāpya cārthaṃ yathāvat  
jñātvā samyaṅ nirdhanatvaṃ ca tasya |  
rāgāt saktaṃ vipramoktuṃ na veti  
mithyā tasyāḥ śāstratattvopadeśaḥ ||

kiṃ bravīṣi "saṅgītakavyapadeśena tām gr̥ham ānayaṣyāmi | tvayāpi  
pratyāgatena tatrāgamyā śāstratattvaśrutim grāhayitavyā" iti |



## Ubhayābhisārikā

evam astu | kin tu tvarānuṣṭheyam mitrakāryam asti | tat samānīya  
bhavatyāḥ kāryam api sādhaiṣyāmi | gacchatu bhavatī | sādhayāmas  
tāvat | aho aviśvasanīyāni khalu gaṇikājanasya hṛdayāni | kutaḥ -  
snigdhaiḥ praśliṣṭaiḥ kṛīḍanair lālayitvā  
hr̥tvā sarvasvaṃ nirghṛṇāḥ kāmukānām |  
lubdhā veśyās tān anyasaṃrañjanārthaṃ  
dehān vairāgyād dehivat santyajanti ||

aho gaṇikāmātaro nāma kāmukajanasya niṣpratīkāṛā itayaḥ |  
sarvathā svasty astu kāmukebhyaḥ | vināśo 'stu kāmukajanasarvasva-  
haraṇakuśalābhyo gaṇikājanamātr̥bhyo gaṇikāmodhāstrasarganipunābhyaḥ |  
( parikramya ) aho rājamārgasya kaliḥ sukumārikā nāma tṛtīyā  
prakṛtir ita evābhivartate | aho amaṅgaladarśanaishā | bhavatu |  
anabhibhāṣyainām vastram antarīkṛtyātīkramiṣyāmas tāvat | ( tathā  
kurvan ) aye anudhāvaty eva mām | kedānīm me gatiḥ | aho balavān  
kṛtāntaḥ - yasmāt priyam abhibhāṣyainām vyāghramukhād ivātmānaṃ  
mocayiṣyāmi | kiṃ bravīṣi "abhivādayāmi" iti | vāsu avidhavā  
bahuputrā bhava atha ca -

bhrūkṣepākṣivicāraṇoṣṭhacalanair

bāhvoś ca vikṣepaṇair

gatyā cārukayā vilāsahasitaiḥ

strīvibhramā nirjītāḥ | [nirmitāḥ]

vispaṣṭākulalolalambiraśanā

śroṇī viśālāyatā

kasyāyāsi ratair atṛptahṛdayā

gehād viśālekṣaṇe ||

## Ubhayābhisārikā

kiṃ bravīṣi "rājasyālasya rāmasenasya gṛhād āgacchāmi" iti |  
 aho saphalaṃ jīvitam tasya | subhage kiṃ idānīm cakravākamithunasy-  
 eva viyogaḥ saṃvṛttaḥ | kiṃ bravīṣi "rājāvasthānaṃ gacchantyā [-jop-]  
 gaṇikāparicārikayā ratilatikayā caturamadhurahasitaraticeṣṭayā  
 sasnehalalitakaṭākṣavikṣepāmbubhir abhiṣicyamānahṛdayaḥ  
 samudgataromāñcanivedyamānamadanānūrāgaḥ sa tasyās taṃ  
 madanānūrāgaṃ śiraḥprapāmena pratigṛhītavān | tatas tat  
 pratyakṣavyalīkam asahamānayā mayā pratyādiṣṭas san pādayor me  
 patitaḥ | tathāpi ca mayā īrṣyābhibhūtaḥṛdayayā naivāsya prasādaḥ  
 kṛtaḥ | tato mām asau balātkāreṇa gṛham ānīya paryāṅkatalam  
 āropya mayā sahāsitaḥ | sa punar mām madanākrānto rajanyām  
 madanavegakhedasuptāṃ parityajya tasyā eva gṛham gatvādya  
 katipayāny ahāni naiva gṛham āgacchatīti punas sāham anunayam  
 agrhītvā paścāt tāpena dahyamānā bhāvasamīpam upāgatā yadrecchayā  
 bhāvaṃ samāsāditāsmi | tad bhāvaḥ prāpasamena me sandhānaṃ kartum  
 arhati" iti | vāsu aho rāmasenasya pramādaḥ | kutaḥ -

vyākṣepaṃ kurutas stanau na surate

gāḍhopagūḍhasya te

rāgaghnas tava māsi māsi subhage

naivārtavasyāgamaḥ |

rūpaśrīnavayauvanodayaripur

garbho 'pi naivāsti te

tvām evaṃ saguṇāṃ vihāsyati sa ced

ratyutsavaṃ tyakṣyati .||

bhavatv idānīm | mānini tasyaiva svodavasite mām pratipālāya |

## Ubhayābhisārikā

asti tāvan mama mitrakāryaṃ kiñcit tvarānuṣṭheyam | tat samānīya  
 taṃ bhaginīsaubhāgyagarvitaṃ sukumārahrdayānāṃ tvadvidhānāṃ  
 yuvatīnāṃ bhāvabahiṣkṛtaṃ gṛham āgatya caraṇayos te pātayiṣyāmi |  
 gacchatu bhavatī | gataiṣā | gacchāmy aham | aho kṛcchreṇa khalv  
 asmābhiḥ prakṛtījanād ātmā mocitaḥ | aham apy asmatkāryam  
 anuṣṭhāsyāmi | ( parikramya ) aye ko nu khalv ayam āgamyā mām  
 abhivādayati | svasti bhavate | cireṇedānīm mayā saṃlakṣito 'si |  
 pārthakasārthavāhaputro dhanamitro nanu bhavān | atha bhr̥tyārthi-  
 saṃbandhisuhr̥jjanadārīdryatamopahasya yuvatījanahr̥dayakumuda-  
 vibodhanakarasya kusumapuragaganapūrṇacandrasya katham ayaṃ te  
 vyasanoparāgaḥ saṃvṛttaḥ | kim atilābhakāṃkṣayā kuṭumbasarvasvena  
 saṃgr̥hītabhāṇḍo deśāntaram abhigacchann antarā corair apy  
 āsādito bhavān | āho svid rājño 'pathyam ācaratas te rājñāpahṛtaṃ  
 sarvasvam | athavā ekākṣapātāmātreṇa dhanadasyāpi vibhavaharaṇa-  
 samarthena dyūtena kṣapito bhavān | kiṃ bahunā -

saṃrūḍhadīrghanakhalomamalācitāṅgo

dhyānābhibhūtaparipāṇḍuraśuṣkavaktraḥ |

aślakṣṇajīrṇamalakīrṇaviśīrṇavastro

nābhāsi divyamuniśāpahato yathaiḥ ||

kiṃ bravīṣi "yathā rāmasenāyā duhitarī ratisenāyāṃ paramo mama  
 madanānurāgaḥ saṃvṛttaḥ | tasyāś ca mayi tathā | sarvam etad  
 viditaṃ bhāvasya | ato mātur lobhavikāraṃ jñātvāpi sā mām na  
 tyakṣyatīti suhr̥jjanena nivāryamāṇenāpi mayā kuṭumbasarvasvam  
 tasyai yugapad evopanītam | tatas tad gr̥hītvā katipayeṣv  
 evāhassu gateṣu snānavyapadeśena snānīyāśāṭikā paridhāpya mām

## Ubhayābhisārikā

aśokavanikādīrghikāṃ praveśya dvāre cāpihite aśokavanikākarakṣibhiḥ  
 viditaparamārthaiḥ puruṣaiś chidradvāreṇa niṣkrāmito 'ham | tato  
 'sminn eva nagare ūrjitam uṣitvā katham idānīm bahūny ahāni  
 dīnavāsaṃ paśyāmīti aranyaṃ abhiprasthitena mayā yadṛcchayā  
 bhāva evāsāditāḥ | suguhyam apy etad bhāvasya niveditam | tad  
 idānīm bhāvenānujñātāḥ svātmaniḥśreyasaṃ cintayişyāmi" iti |  
 aho lobhābhiniveśo veśasya | aho kuṭilasvabhāvatā ca veśyāṅganānām |  
 ehi bhoḥ pariṣvajāmahe tāvad bhavantam | diṣṭyā jīvantam tvāṃ  
 paśyāmi| kutaḥ -

śāntiṃ yāti śanair mahauṣadhibalād

āśīviṣāṇāṃ viṣaṃ

śakyo mocayituṃ madotkatakatād

ātmāgajendrād vane |

grāhasyāpi mukhān mahārṇavajale

mokṣaḥ kadācid bhavet [-d]

veśāstrībaḍabāmukhānalagato

naivotthito dṛśyate ||

atha bhadramukha bhavato nirvedasya kāraṇaṃ ratisenā | āho svid  
 asyā janani | kiṃ bravīṣi "kim ity anṛtam abhidhāsyāmi | ratisenā  
 mām prati sasnehaiva | mātṛdoṣeṇaivedaṃ samvṛttam | yadi tāvad  
 bhāvaḥ svalpam api tasyā mātur aviditam eva me samāgamaṃ prati  
 yatnaṃ kuryāt tato me prāṇāḥ pratyānītā bhaveyuh" iti | jāne  
 tasyās tvayy anurāgam anyasmād api janān mayā nāma śrutam |  
 hā rodity ayam | alam alaṃ viṣādena | mamedānīm kiñcit  
 tvarānuṣṭheyaṃ mitrakāryam asti | tat saṃpādyā punar āgamyā  
 tavāpi kāryaṃ sādhayāmi | gacchatu bhavān | aho nipuṇatā  
 veśyāṅganānām | kutaḥ -



## Ubhayābhisārikā

yathā narendrāḥ kuṭilasvabhāvāḥ svaṃ duṣkṛtaṃ mantriṣu pātayanti |  
 tathaiva veśyāḥ śaṭhadhūrtabhāvāḥ svaṃ duṣkṛtaṃ mātṛsu pātayanti ||  
 aho gata eva tapasvī khalaajanopādhyāyāḥ | vayam api sādhayāmas  
 tāvat | ( parikramya ) aye vasantavanakokilānukāriṇā snigdhamadhu-  
 reṇa svareṇa kayā nu khalv asmannāmadheyābhiḥvyaktiḥ kriyate |  
 ( vilokya ) aye priyaṅgusenā | ayi priyaṅgusene ayam aham  
 āgacchāmi | kiṃ bravīṣi "abhivādayāmi" iti | vāsu pratigṛhyatām  
 iyaṃ āśīḥ -

ramaṇaṃ nivārayantī komalakaracaranatāḍanaiḥ śayane |  
 tadatiratirabhasavimṛditasuvipulajaghanā sukham upaihi ||  
 vāsu atipariśrāntajaghanāpy āyatakarasya nānāgandhādhivāsitasya  
 surabhiḡgandhino gandhatailasyātmāṅgasparśapradānena kim anugrahaḥ  
 kriyate | bhadramukhi avatāritaghaṇṭāgrāiveyakakakakṣāyā  
 rājaupavāhyakareṇor ivāvamuktālāṅkārayā nirvyājamānāhararūpāyāś  
 cāruśobhaṃ te vapur yo na paśyati sa khalu vañcitaḥ syāt | kutaḥ -  
 muktālāṅkāraśobhāṃ nakharapadacitāṃ gandhatailāṅgarāgāṃ  
 īṣattāmraṇṭametrāṃ prahasitavadanāṃ yauvanauṣṇyastanāḍhyāṃ |  
 suślakṣṇārdhoruvastrāṃ vyapagatarāśanāṃ vyāyataśronibimbāṃ  
 drṣtvā tvāṃ cārurūpāṃ pravicalitadhṛtir manmatho 'py āturaḥ syāt ||  
 kiṃ bravīṣi "priyavacanāṃ bhāvasya" iti | bhoḥ kim ayaṃ sevāvādaḥ |  
 alaṃ vṛṇāṃ utpādyā | āhvānaprayojanaṃ tāvad ucyatām | kiṃ bravīṣi  
 "śrūyatām" iti | vāsu avahito 'smi | kiṃ bravīṣi "bhagavato  
 'pratihatāśāsanasya kusumapurapurandarasya bhavane purandaravijayam  
 nāma saṅgītakaṃ yathārasābhinayam abhinetaḥvyam iti devadattayā  
 saha me paṇitaḥ saṃvṛttaḥ | atra mābhyudayasya bhāvaḥ kāraṇam"

## Ubhayābhisārikā

iti | mā maivam | sakaleśāsāṅkavimalāyāṃ rajanyāṃ nāsti  
 dīpaprayojanam | api ca balavato nāsti sahāyasampat-  
 prayojanam | bhavaty evātra kāraṇam | asminn evārthe tvadarpita-  
 madanānurāgaḥṛdayena rāmasenenābhyarthito 'smi | katham  
 sabhrūvilāsavikṣepam īṣatkuñcitanayanakapolanivedyamānāntargata-  
 praharṣaṃ pracalitādharakisalayaṃ mukhakamalaṃ parivartya  
 parijanam avalokayantyānayaḥ hasitaṃ hanta prāptaṃ sevāphalaṃ  
 rāmasenena | aho devadattāyā akuśalatā | yā tvayā sāha saṃgharṣaṃ  
 kurute | yasyās tāvat prathamam rūpaśrīnavayauvanadyutikānty-  
 ādīnāṃ guṇānāṃ sampat, caturvidhābhinayasiddhiḥ, dvātriṃśad-  
 vidho hastapracāraḥ, aṣṭādaśavidhaṃ nirīkṣaṇam, ṣaṭ sthānāni,  
 gatidvayaṃ (trayaṃ), aṣṭau rasāḥ, trayo gītavāditrādīlayā ity  
 evamādīni nṛttāṅgāni tvadāśrayeṇālaṃkāṛtāni | athavā anenāpi  
 veṣeṇa devāsuramaharṣimanonayanaharaṇasamarthānām apsaroganānām  
 api laṃghanasamartheti tvāṃ paśyāmi | api ca -

pratinartayase nityaṃ janayanamanāṃsi ceṣṭitair lalitaiḥ |  
 kiṃ nartanena subhage paryāptā cārulīlaiva ||  
 aye vṛṇitā | hanta anenaiva vṛṇālaṅkāreṇa visarjitāḥ smaḥ |  
 gacchāmas tāvat | ( parikramya ) aye kin nu khalv eṣā  
 nārāyaṇadattāyāś ceṭikā kanakalatā nāma cūṛṇāmoditakarkaśa-  
 stanayugalaṃ vivīdhakusumālaṃkāṛtakeśahastā kimapi khalu  
 prahr̥ṣṭavadanā madavilāsaskhalitapadavinyāsā ita evābhivartate |  
 abhibhāṣiṣye tāvad enām | katham antikam upetya mām abhivādayati |  
 vāsu kiṃ bravīṣi "abhivādayāmi" iti | vāsu priyasya dayitā  
 bhava | bhavati caraṇakamalavinyāsena kim ayaṃ mārgānugrahaḥ

## Ubhayābhisārikā

kriyate | kiṃ bravīṣi "priyavādī khalu bhāvaḥ" iti | bhadre  
 naiṣa saṃstavaḥ | kiṃ bravīṣi "anugṛhītāsmi" iti | sarvaṃ  
 tāvat tiṣṭhatu | kim idānīm cakravākamithunasyeva viyogas  
 saṃvṛttaḥ | kiṃ bravīṣi "īrṣyābhibhūtaḥṛdayāyām parityaktasnāna-  
 śayanabhojanālaṅkārayām aśokavanikāyām aśokabālavṛkṣasaṃśrite  
 śilātala upaviṣṭāyām īṣat paryāptacandramaṇḍaladarśanenānibhṛta-  
 madhukararaveṇa vasantakusumagandhāmodakarkaśena dakṣiṇapavanena  
 ca parivardhitasantāpāyām sakhījanamadhuravacanair āśvāsyamānāyām  
 asmadajjukāyām aśokavanikābhyāse ko 'pi khalu puruṣas saṃdiṣṭa  
 iva madanenāvvyaktakākalīm racanāmūrchanām vīṇām kṛtvā ime  
 vaktrāparavaktre gāyann atikrāntaḥ |

niṣphalaṃ yauvanaṃ tasya rūpañ ca vibhavaś ca yaḥ |

yo janaḥ priyasaṃsakto na krīḍati vasantake ||

api ca -

śāśinam abhisamīkṣya nirmalaṃ parabhṛtaramyaravaṃ niśamya vā |  
 anunayati na yaḥ priyaṃ janaṃ viphalataraṃ bhuvi tasya jīvitam ||  
 iti | tatas tena gītakena śīthilīkṛtamānaparigrahāsmadajjukā  
 āyusmadāgamanam apy apratipālayantī mām evāhūya pādacāreṇaivāsmad-  
 bhartrdārakagrham abhiprasthitā | tathaivāsmadbhartrdārako 'pi  
 vasantākrāntaśīthilīkṛtadhṛtir bhūtvā saha kenāpy asmadajjukām  
 anunetum āgacchan vīṇācāryasya viśvāvasudattasyodavasitadvāry  
 asmadajjukām samāsāditavān | tatas tau kiñcid apratipadyamānau  
 drṣṭvā yadr̥cchayā nirgatena viśvāvasudattenātmana udavasitam eva  
 praveśitau | tataḥ prabhāte 'smadajjukayāham abhihita "bhāva-  
 vaiśikācalaṃ grhītvāgaccha" iti | tad āgamyatām" iti | aho

## Ubhayābhisārikā

śrutisukhaṃ niveditaṃ bhavatyā | kim anyāṃ te prītim utpādayiṣyāmi |  
pratigṛhyatām iyaṃ āśīḥ -

tava bhavatu yauvanaśrīḥ priyasya satataṃ bhava priyatamā tvam |  
anavaratamucitaṃ abhimatam upabhogasukhaṃ ca te bhavatu ||  
gacchāgrataḥ ( parikramya ) kim āha kanakalatā "etadgṛhān  
praviśāma" iti | bādhaṃ praviśāmas tāvat | ( praviśya ) alam alam  
saṃbhrameṇa | āstām āstām kāmiyugalam -

ātmaguṇena vasanto yathādya yuvayor saṃāgamam akārṣīt |  
rṭavas tathaiva sarve kurvantu saṃāgamam kalahe ||  
ātmaguṇagarvitena vasantenāham api vañcitaḥ | yato yuvayor  
saṃāgamabahiṣkṛtaḥ | kim idānīm abhidhāsyāmi | athavā nāsty  
atrāparādho vasantasya | kutaḥ -

udyānāni niśāś ca candrasahitā

vīṇāś ca raktasvarā

goṣṭhī dūtijano vicitravacano

nānāvidhāś ca rṭavaḥ |

naitat kāmijanasya saṃgamavidhau

saṃjāyate kāraṇam

hy anyo 'nyasya guṇodbhavair akṛtakair

rāgocchrayaḥ kāraṇam ||

tasmād anyajanadurlabhena parasparaguṇātīśayanicitenātmaguṇopanītena  
madanatantrasāreṇa kusumapuraprakāśena yuvayor eva rāgeṇa vañcitāḥ  
smaḥ | kiṃ brūtha "āvayo rāgo 'pi bhāvasyaiva prayatnajanitaṃ |  
tena bhāva eva saṃāgamakāraṇam | kṛtsnam idānīm pāṭaliputraṃ  
yasya vacanalīlām anubhavati sa kathaṃ kāmijanavacanaviśeṣair



## Ubhayābhisārikā

atiśayito bhavet<sup>22</sup> iti | kathāprasāṅgena suratatrṣṭitasya  
 kāmiyugalasya rativyākṣepaḥ parihartavyaḥ | tad anujñāto  
 gantum icchāmi |

( bharatavākyaṃ )

vyākocāmbhojakāntaṃ madamṛdukathitaṃ cāruvistīrṇaśobhaṃ  
 jātas tvaṃ prītiyuktaḥ priyayuvatimukhaṃ vīkṣamāṇo yathādyā |  
 evaṃ sasyarrdhiyuktāṃ jalanidhiraśanāṃ meruvindhyastanāḍhyāṃ  
 prītiṃ prāpnotu sarvāṃ kṣitim adhikaguṇāṃ pālayan no narendrah |

( iti niṣkrānto viṭaḥ )

iti śrīmadvararucimunikṛtir ubhayābhisārikā  
 nāma bhāṣaḥ samāptaḥ